

The Missionary Intelligencer.

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THE UNFAILING FRIEND.

THE missionary in Japan, as elsewhere, has inspiring experiences when great crowds press around him to hear the word of God. But it must be confessed, as to Japan, that great crowds are not the ordinary experience. The audiences are usually small. Though courteous treatment is the rule, yet the missionary is conscious of an undercurrent of feeling that he is the agent of another superstition, that he is presumptuous in proposing an absolute religion; that he might better stay at home or return and work among sinners of his own land. At these times, he recalls One who came from a far country, who toiled where He was not wanted, who was urged to depart. Who against the most bitter hatred and opposition, persisted in doing what His Father had sent Him to do. And so the missionary toils on, not because he is wanted by the multitudes in Japan, or is invited by them to Japan, but because Christ sent him, and because precious ones for whom Christ died must know of the great redemption, know it immediately, and know it everywhere, whether in the city, town, or mountain retreat.—From *The Cross in Japan*. By Fred E. Hagin.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first seven months of the current missionary year:

	1913	1914	Gain
Contributions from Churches	2,491	2,467	*24
Contributions from Sunday-schools	204	212	8
Contributions from C. E. Societies	560	304	*256
Contributions from individuals	644	801	157
Amounts	\$118,798 13	\$133,725 27	\$14,927 14

Comparing the receipts from different sources shows the following:

	1913	1914	Gain
Churches	\$62,209 25	\$63,166 17	\$956 92
Sunday-schools	2,627 99	3,372 62	744 63
Christian Endeavor Societies	4,677 85	2,817 70	*1,860 15
Individuals and Million Dollar Campaign	35,895 57	30,150 58	*5,744 99
Miscellaneous	966 71	2,856 95	1,890 24
Annuities	10,550 00	26,459 50	15,909 50
Bequests	1,870 76	4,901 75	3,030 99

*Loss.

Loss in Regular Receipts, \$4,013.35; gain in Annuities, \$15,909.50; gain in bequests, \$3,030.99.

It will require a *gain* of \$49,890 from May 1st to September 30th to reach the \$500,000. It can be done if all will take hold in real earnestness. We ask every church and Sunday-school and personal friend to lend a hand *quick*. Please be prompt and liberal. Send to F. M. RAINS, *Secretary*, Cincinnati, Ohio.

And all Thy children shall be taught
of Jehovah, and great shall be the peace
of Thy children.

Make way for the children!

Make Children's Day the greatest
ever.

Children's Day gifts mean the gift of
Christ himself to many a distant, sor-
rowing soul.

The *Saturday Evening Post* has more
than a million and a half subscribers—
why should we not have a million and a
half subscribers to the Foreign Mission
fund on Children's Day? There will

probably be that many people in at-
tendance at our Children's Day exer-
cises.

Begin planning to be at the great
National Convention at Atlanta, in Oc-
tober. You can not afford to miss it.

The greatest missionary arguments
come from the boys and girls with their
hearts filled with love for the whole
world.

This year each Children's Day giver
who invests one dollar or more in the
Foreign Mission cause will be presented
with an attractive coin from India. We
have 50,000 of them— $\frac{1}{2}$ Pice pieces.



DR. G. J. P. BARGER,

Of Washington, D. C., who goes to Africa this fall. He will be supported by A. L. Maxwell, of Lawrenceville, Ill.



MRS. BARGER,

Who goes with her husband to the Congo. The Ninth Street Church, Washington, D. C., will support Mrs. Barger. Geo. A. Miller is the pastor.

At the last meeting of the Executive Committee of the Foreign Society in Cincinnati, May 1st, Miss Margaret Darst, who graduates at Drake University in June, was appointed a missionary.

It is very interesting to see the way the orders for Children's Day supplies have been pouring in upon the office force. Four young women have been kept busy for weeks looking after the filling of these orders and the mailing of supplies.

The Foreign Society has sent out eight new missionaries since the beginning of the current missionary year, and expects to send twelve more during the month of September. The force on the field now is larger than ever before in our history.

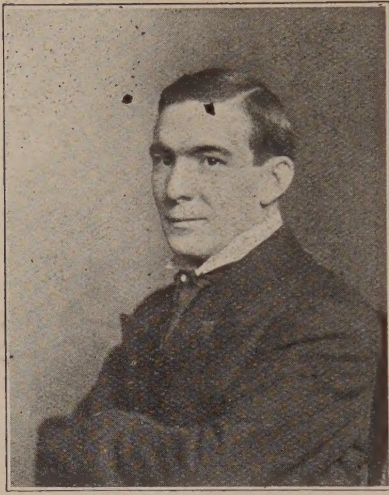
"I do not place any of the various questions before the present generation above that of the Lord's last command. I interpret all political, social, and religious advancement from the viewpoint of the commission."—Moody Edwards, New Salem, Ind.

Moody Edwards, of Little Flat Rock Church, Indiana, writes: "Please send me the Missionary Program for Missions in the Sunday-school. I do not believe there is any richer soil in which to sow the seed of the Kingdom than in the hearts of the Bible school pupils."

The thirty-first annual convention of our churches was held in Takinogawa, Tokyo, Japan, recently. The special subjects under discussion were the three years' evangelistic campaign and self-support. Our churches have determined to enlarge the work in every direction.

A good many Bible classes are supporting native evangelists and orphans on the foreign field. Several classes are supporting two evangelists at \$50 each a year. It is a great inspiration for a class to have an orphan, a schoolboy, or an evangelist of its own out in the mission lands.

Last month the Foreign Society received \$2,550 on the Annuity Plan. A sister in Kansas sent her seventh gift on this plan. She rejoices in this form of Christian service. In her declining



ALLAN T. GORDON, PASTOR, NILES, OHIO.

This church has become a Living-link in the Foreign Society. The pastor and people are happy in this advance step.

years she is free from anxiety as to safe investment. The annuity is paid promptly semi-annually.

Those wishing to secure good photographs from Tibet, taken by our missionaries, should write O. A. Rosboro, 7025 Normal Blvd., Chicago. The missionaries have left their negatives with him. He will print the photos and mail them for 10 cents each, the proceeds going into the Tibetan work.

The graduation exercises of our colleges and school in Tokyo, Japan, were conducted March 24th, 26th, and 27th. The kindergarten graduated twelve, the Boys' Middle School twenty-four, the Girls' High School four, and the Girls' Bible School one. The new school year began Friday, April 10th, and a considerable increase in the enrollment was expected.

We have just received an order for seventy-five subscribers to the MISSIONARY INTELLIGENCER from friends in Australia. J. I. Mudford, secretary of the Victorian Foreign Missionary Committee, speaking of the February num-

ber, says: "The February number has just come to hand. To say that it is up to the usual high standard is giving it very faint praise indeed."

"I am about ready to send you thirty yearly subscriptions at 25 cents each for the MISSIONARY INTELLIGENCER. I am sure this will be a splendid education for our people, and should do us a great deal of good in the course of a little time. I will follow up this work and try, if possible, to put the INTELLIGENCER into the home of every member of the church."—H. G. Weaver, Reading, Pa.

The Legislature of the Philippine Islands has made a very generous grant to our new hospital in Manila. It amounts to \$4,500. The Legislature also makes an allowance of \$3,000 to the Laoag hospital. This is most cheerful news to our medical missionaries especially. The missionaries in the Philippines have worked and prayed for this for many months. This brings an assistance of \$7,500 to our work in that land.

THE RETURNS FOR APRIL.

The receipts for the month of April amounted to \$32,727, a gain over the corresponding month, 1913, of \$3,010. The churches as churches contributed \$25,070, an increase over April of 1913 of \$590. There was an increase of \$2,550 in annuity gifts.

This brings the total receipts for the first seven months of the year up to \$133,725, a gain over the seven months of 1913 of \$14,927. If we reach the \$500,000 we must make a more rapid gain. In other words, we must gain \$49,890 between May 1st and September 30th to enable us to reach the half million mark. It can be done. Shall we not join hands in seeing the task performed? Our people at Toronto believed that we ought to raise \$500,000 this year. We are sure that they were not mistaken in this judgment, but if the task is performed we must get at it in downright earnestness at once.

Last month the Foreign Society received \$1,000 from the estate of the late Edward B. Grove, of Williamsville, N. Y. This bequest should remind all of us that the Lord's cause should not be forgotten in the last will and testament of every Disciple. We hope the preachers will call attention to this matter from the pulpit. Some ministers make it a habit to preach upon the obligations of Christians in the matter of bequest at least once annually.

Occasionally a man who calls himself a Christian turns from the foreign missionary appeal with the words, "The religion of the heathen peoples is good enough for them." What a mockery are such words in the face of God's plan for the world! Judaism was infinitely better than any heathen religion the world has ever known. Yet God was so convinced that it was insufficient that He was willing to sacrifice His Son that the world might have Christianity. Is any religion good enough for any one that is not good enough for me?

Occasionally a man without the missionary spirit says, "Let the heathen alone." Even if the spirit of Christianity would allow us to let them alone, we could not. There are no fences between the nations to-day—no nation lives unto itself. Our commerce, our inventions, our books, our firearms, and our national ideals have gone everywhere. It is too late to say, "Leave them alone," for we have already gone to them. Since we have gone to the heathen with our methods of warfare, our tobacco and gin, our literature and governmental ideals, can we deny them the basis of all we have that is good—Christianity?

Dr. J. L. Barton, secretary of the American Board (Congregational), said, at the Kansas City Student Volunteer Convention: "Three perils stand in the way of the development and use of missionary statesmanship: (1) Failure to study and grasp the immensity of the task; (2) Failure to prepare adequately for the accomplishment of the task; and (3) Undue eagerness to secure visible



JOHN W. SMITH,

Pastor, Plattsburg (Mo.) Church, which has become a Living-link in the Foreign Society. Through a careful every-member canvass the pastor has increased its gifts to all missions many fold.

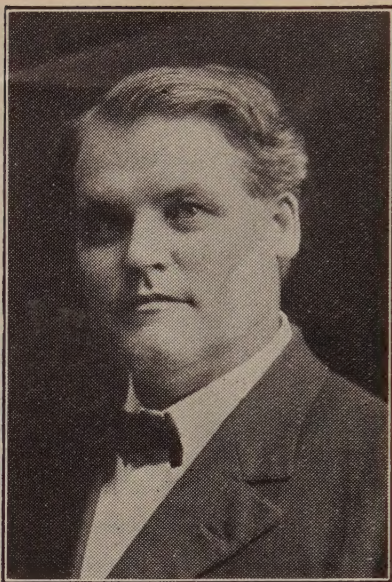
results. The first is due to superficiality on the part of students, the second to the desire of the Boards for workers, and the third to the demands of the supporters at home for statistics." No truer words have been said concerning the dangers of a superficial view of the missionary situation. One of the most insidious perils and the one which the supporters of the work can help correct, is the last mentioned.

POINTS ON SENDING THE CHILDREN'S DAY OFFERING.

1st. The offering should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

2d. The offering should be sent at the earliest possible moment after being taken. If you can, send it on Monday morning after Children's Day. If there is more to be collected, send what you have in hand and the balance a little later.

3d. Please be careful in sending the offering to give the local name of the Sunday-school if different from the post-office.



J. M. ELAM, PASTOR, DELTA, IOWA.

This church enters the Living-link rank and will support Mrs. W. R. Hunt, Chuchow, China. This is a brave step, and we congratulate church and preacher.

A NATIONAL EVANGELISTIC CAMPAIGN IN JAPAN.

During the Continuation Committee Conferences in Japan, conducted by Dr. John R. Mott, a plan was inaugurated for a great three-year evangelistic campaign under the direction of the Japan Continuation Committee representing all the missions of Japan. The campaign has already been launched, and the outlook is most encouraging. Dr. Mott has offered to raise \$12,000 in America for the work if the Japanese churches would do the same. The money is assured. This evangelistic movement is to be participated in both by ministers and laymen, and likewise by missionaries, foreign visitors, and Japanese. The first Lord's day in March was observed as a day of prayer in the churches for this movement.

The time is certainly ripe for such a movement in Japan. The breaking down of Shintoism and Buddhism, the rapid spread of agnosticism and atheism in the public schools, and the loss of moral ideals generally have awakened

the national leaders in Japan to the great need of better ethical and moral ideals for the country. On the other hand, the common people, who have scarcely been touched by missionary influence, are accessible to the gospel as never before.

The missionaries urge that Christian people everywhere shall be much in prayer for the success of this very important movement.

MISSIONARIES' CHILDREN CARRIED IN BASKETS.

CHILDREN'S DAY THOUGHTS FROM THE ROOF OF THE WORLD.

While more than 4,000 of our Sunday-schools are having a happy Children's Day here, the two little Ogden children and the year-old baby of Mr. and Mrs. H. A. Baker are being carried in baskets, on the backs of native men, over the high mountain passes of West China towards Tibet. They will probably reach Batang, on the Tibetan border, by the middle of June. Their fathers are riding on the backs of mules, and their mothers are being carried by native men in mountain chairs hung on poles. Let us think of these little children as

MISSIONARY GIFTS INCREASING

1. IN CANADA

Home and Foreign Missions

1909	\$1,492,000
1912	2,500,181

2. THE UNITED STATES

Foreign Missions

1907	\$8,449,693
1908	8,916,589
1909	10,086,216
1910	10,497,798
1911	11,030,715
1912	14,942,523
1913	16,230,000

we enjoy Children's Day. Let us pray that they reach their distant field safely, that their parents have great success in preaching the gospel to those needy people, and that the children themselves grow into strong missionaries.

On Children's Day we will celebrate the memory of Dr. Susie Rijnhart, who, as a pioneer, made the work possible in distant Tibet. May our mission children in that remote field help to bring the Tibetan children to Christ!

READY TO GO.

The Foreign Society has fourteen new missionaries under appointment ready to sail this fall. They are strong, efficient people, some of the very best from our colleges. Their going this fall will depend upon our being able to secure the money for their outfits and travel in special ways. The names of these missionaries and their destinations are given below:

Mr. and Mrs. Ray Rice, College of Missions, to India.

Dr. and Mrs. G. L. Hagman, Leland Stanford University, to China.

E. P. Gish, Yale Divinity School; China.

Dr. and Mrs. Frank Wilmot, Cotner; China.

Clarence Hamilton, University of Chicago; China.

Margaret Darst, Drake University; China.

Elmer Griffith, Transylvania; India.
Dr. and Mrs. G. J. P. Barger, Washington; medical, to Africa.

Mr. and Mrs. C. N. Jarrett, Bethany, to Japan.

THE MISSIONARY LAUGHS.

MRS. F. M. RAINS.

SIGNS SEEN ON JAPANESE SHOPS.

New Stale Hats (New Style Hats).
Drug & Co. (Drug Store).

"Tailor—Best Thing in Coat."

"Only Bacteria Milk Sold Here."

"Milk Hall."

Fresh American Candies made here every day.

A Feat to Fit Feet (Shoe Store).

Refining Cake.

Tobacco shop advertised, "Dealing through the night" (open all night).

JAPANESE POLITENESS.

A Japanese, on leaving Mr. Weaver's home and wishing to pay his respects to Mrs. Weaver, said, "Please give Mrs. Weaver my opinion."

Conductors in Japan, passing through a train to collect tickets, will touch the hand to cap and, with a bow, say, "It is very rude of me to trouble you to show your tickets."

About Living-Links.

The Central Church, Peoria, Ill., M. L. Pontius, pastor, expects to step into the Living-link column this year. We have many scores of churches that should make this move.

The church at Owensboro, Ky., sends \$410 on its Living-link. Dr. M. G. Buckner is the pastor. He has served that congregation many years. It is a growing and prosperous church.

The churches at Plattsburg, Mo., and Albia, Iowa, are happy in entering the Living-link rank. Their enterprising pastors are Jno. W. Smith and J. A. Burns, respectively.

The church at Colorado Springs, Colo., is a sustaining Living-link in the Foreign Society, and supports the work of W. R. Holder, Monieka, Congo, Africa. S. E. Brewster is the pastor.

The church at Cameron, W. Va., W. E. Pierce, minister for ten years, supports Mrs. C. P. Hedges, at Longa, Congo, Africa. The church has recently voted unanimously to continue her as their Living-link. They say they would not exchange her for anybody that has gone out or that is going out. This church has recently increased the minister's salary by \$300 per year. This is another evidence that a missionary church knows how to behave at home as well as abroad.

EDITORIAL.

A Message to the Churches.

More than seven months of the current missionary year are gone. We will soon be gathering at Atlanta, Ga., in National Convention to hear the report of the year. There are less than five months now before us. Two of these months, July and August, will be hot, and many people will doubtless be away from home, and it may be that in some churches little attention will be given to Missions.

June, therefore, should be a month of activity in gathering the missionary gifts of the churches. Of course, the Sunday-schools will make the first Sunday in June an important event. But what about that host of churches that have not touched the work of the year with the tips of their fingers? June is the month for them to swing into line.

Up to May 1st the churches, as churches, had given \$63,166, an increase of \$956 over the corresponding seven months last year. The number of contributing churches is 2,464, a loss of 24. This is not as encouraging a report as we would like to present, but it is the best the facts will permit.

The total receipts for the first seven months amount to \$133,725, a gain of \$14,927 over last year. This showing is encouraging, but is not up to the expectation of many and the program outlined for the year. We must *gain* \$49,890 from May 1st to September 30th if we reach the \$500,000 mark.

Our people at the Toronto Convention felt that we ought by all means to reach \$500,000 by the time of the Atlanta Convention. The splendid gain of last year, the increase of missionary education, the swell of missionary receipts in other religious bodies all about us, the growth and pressing needs of the work on the fields and also the growing appreciation of the importance and dignity of the work, all combined to lead a host of friends to hope the \$500,00 would certainly be reached.

The problem is not opposition to the work. It is not the influence of what is sometimes called "antiism," but it is rather the indifference of the churches known to be intelligent missionary churches. For example, we have on our books nearly four hundred congregations that have said they have adopted the "Budget Plan." Of this class only one hundred and thirty-nine have sent anything so far this year. Many of this class of churches sent nothing last year. They are missionary churches. They are interested in the work. They believe in organized work. The preacher prays in the morning services for the work on the mission fields. As he prays he thinks the Board has sent on their offerings to the treasury of the Society, but they have not. The money in many cases has been gathered, but the pressure of local interest has consumed the missionary fund, and once borrowed from this fund it is difficult to ever replace it.

Indifference is the problem. Many churches do not keenly appreciate the daily need of the missionaries. They do not see them in their constant toil. They do not feel the weight of their daily burdens. They do not enter into the fellowship of their anxiety and ever-present and harassing cares. If the mission work was

near the church, that it might be seen and intimately known, there would be an abundance of money. *Distance* is one of the great hindrances to world evangelization.

We ask the preachers and church officers to try to place themselves in the position of the missionary. Imagine yourself on the other side of the globe conducting a mission with no means of carrying forward the work except the thoughtful interest of the churches in America. Think of yourself with rent bills to pay and no money in hand; think of a staff of native evangelists and teachers expecting their monthly allowance—their only means of support. Think also of your own personal needs and that of your wife and children in a strange, heathen land. Put yourselves into the other brother's place, and soon we will have plenty of money, and to spare. *The churches will give when they know the real situation.*

Borrowing Brains for Children's Day.

President Wilson has recently said of himself, "If I am to discharge my duties as President of the United States, I must borrow all the brains available." Every one will admit, too, that President Wilson is one of the brainiest men that ever occupied the Presidential chair. He appreciates deeply, however, the need of doing team work and availing himself of every bit of wisdom he can lay hold of.

A successful Children's Day will need to have back of it and running through it the best thought of many people. Borrow all the brains you can for Sunday, June 7th.

1st. *Borrow the Brains of the Missionaries.* The MISSIONARY INTELLIGENCER and other publications are now filled with stories and articles written by the missionaries at the front. They are doing great things these days. Nations are changing, races are being remolded, thousands are being won to Christ. Saturate yourself with this knowledge, and give it to the Sunday-school, through announcements, public prayer, and brief talks. Put up a bulletin board and cover it with interesting and startling things from the missionaries.

2d. *Borrow the Brains of the Missionary Society.* Be assured that the officers of the Foreign Society have likewise bor-

rowed knowledge from many other sources to help in the Children's Day plans. Your Foreign Society has specialists who have spent years in developing the missionary interest of the churches—borrow their experience. The Children's Day Manual and the other literature is filled with best plans for a successful Children's Day—use them. The Children's Day Exercise, with the story of Mrs. Rijnhart's pioneer work in far-away Tibet in it, is charming. We will send a large lithograph of Dr. Rijnhart for framing and use in the exercise. The whole neighborhood will be interested. This is a program your school will be proud to give.

3d. *Borrow the Brains of Other Sunday-schools.* Over 4,000 schools sent in an offering last year. Their experience in getting these offerings is very helpful. They tried to raise their apportionments; they apportioned certain amounts among the classes; they distributed the coin pockets early; they enlisted the adults as well as the children in the offering; many of them got pupils to support a missionary for a day or more; they pushed the One-Dollar and Five-Dollar Leagues; they advertised widely and secured a large attendance on Children's Day, and they enthused the audience to help generously with the offering.

A New Reading of the Acts.

A "New Reading of the Acts of the Apostles" is the description given by the Bishop of Salisbury of a sermon preached by the Bishop of St. Albans at the recent Salisbury Diocesan Mission Festival. Dr. Jacob took as his text, Acts 14:26, and showed that there were three great and clearly-marked stages in the history of the Church at Antioch: First, there was that of the soul coming to a personal faith in the Lord Jesus Christ, and to oneness with him; second, that of its realizing that being one with him meant admission to a society of which every member was a brother or a sister, as evidenced by the Church sending relief to the brethren in Judea; and third, that in which the soul felt that "there could be no contentment with the body of Christ, as they found it, but that they must be ever striving to win fresh souls—to win the world to Christ." He proceeded to say, as reported in the *Salisbury Journal*:

"Was he wrong when he affirmed that these three stages were natural stages in the growth of a soul, and natural stages in the growth of a Church? Let him ask them to remember what would follow if they were to tarry in that first stage and to go no farther. History told them that to tarry in the first stage, as though they had nothing to do except care for their own personal relationship to God, absolutely endangered personal faith itself, made it deteriorate into an acrid narrowness which was absolutely destructive to Christianity. Or if they tarried at the second stage, suppose they had marched from the first, and had come to realize the corporate life of the Church, again had not history its lesson for them? Did

not they learn from much of the history of the Middle Ages that to tarry at that stage, and to go no farther, meant almost ecclesiastical domination, meant an utter want of appreciation of the real necessity of the Church of Christ, continually growing and adapting itself to the circumstances of men throughout the entire world? There was and must be the greatest unity between all the various branches of the Church of Christ, but any soul or any branch of the Church of Christ which failed to realize the necessity of expansion, which failed to realize that he or the Church was called upon, and must be called upon, to take a share in this propagation of the faith, in this expansion of the Kingdom, simply, as it were, dried up, shrivelled up altogether, and lost the blessing which the Master had in store. But when these stages were passed through naturally, see how each successive stage seemed to make firmer and stronger that which had gone before. Did the soul, did the branch of the Church, which passed from personal faith to corporate life, lose aught of that hold of the Master and of that personal faith which was essential to the Christian body and the Christian soul? God forbid! That faith became stronger when the brotherhood was realized. Did the corporate life of the Church become less intensely realized when a man resolved that it might be necessary for him to give up what he might call the luxuries of religion in a land which had for centuries received the gospel, and had a Church of Christ founded within it, because there were regions beyond which had not received the light of the Church of God at all?

Fellowship With Christ in His Sufferings.

W. C. BOWER.

PAUL'S CONCEPTION.

Like a Mont-Blanc, out of the Alpine range of Paul's thinking rises his doctrine of the mystical union between the disciple and his Lord.

Beneath his forensic manner of conceiving of salvation is Paul's belief in the method of redemption through the identification of the saved with the Savior. In his deepest thought that relation is vital and personal, transcending the thought-forms of juridical procedure or of status. In that union the disciple ceases to live, but Christ lives in him.

Kindled by imagination and penetrated by profound emotion, the conception of vital union is transfigured into purest mysticism. Paul thinks of himself as sharing with Christ the crucial experiences of His redemptive life. With Christ he suffers death through crucifixion. With Christ he is buried through baptism. With Christ he rises as by a resurrection to walk in newness of life. With Christ his life is hid away in God above the reach of the vicissitudes of this changeful life. And, looking forward to the supreme moment of human history when his glorified Lord will return, he sees himself manifested within Him in glory. It is against this luminous background of these fundamental ideas that there emerges Paul's conception of fellowship with Christ in His sufferings.

PAUL SHARING CHRIST'S SUFFERINGS.

To be sure, in many fragments dealing with the doctrinal content of Christianity there is a theological import in this idea. But there is an extension of this idea of fellowship with Christ in His sufferings which has the most far-reaching implication. It finds clear and not infrequent expression in Paul's correspondence, and always in connection with his missionary labors. Measuring his fragile body against the stupendous task of carrying the message through Asia Minor, across the Ægean into the Grecian peninsula, and west-

ward past Rome to the edge of the world, bearing to his death the scars of beatings and stonings, of exposure and disease, we do not wonder that he should construe his ministry as a continuation of the ministry of his Lord, and his afflictions as a sharing of his Lord's sufferings, not differing greatly in purpose, in spirit, or in kind. In a letter to a mission church, and with a boldness of thought that startles us, he says, "I rejoice in my sufferings for your sake, and fill upon my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church." To another church, founded by his missionary labors out of prison, cold, and martyrdom, he affirms that his one passion is to know Christ, and the power of His resurrection, and the fellowship of His sufferings, being conformed unto His death. As his thought sweeps across the centuries and glimpses the program of God, the daring thought takes possession of his mind that for the accomplishment of so stupendous a task even the sufferings of Christ are not sufficient, but that in the plan of God his own sufferings are needed to partially fulfill that which is lacking in the passion of his Lord.

Not that the unique passion of our Lord was in itself inadequate. On the contrary, its completeness and finality are everywhere insisted upon in the Scriptures of the New Testament. Before His passion He was able to say, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." Nevertheless, sufficient as was Christ's passion when viewed in itself, Paul felt that when viewed in the light of the entire history of the Kingdom of God there was a lack which must be fulfilled by the sufferings of the disciples.

HUMAN AND DIVINE CO-OPERATION.

This conception, so difficult for the commentators, speaks a clear message to the Christian heart. The purpose of

God is eternal, having its beginning before there was a human race, and by no means yet complete. It lies like a broadening path of light across the centuries. Many have been the toilers in its behalf. Unique as was the work of Jesus, it was but a segment of God's redemptive purpose. Such was the mind of Jesus. While witnessing to the consciousness of Jesus as to the completeness of His own personal task, the memoirs of His life equally witness to His consciousness that the task itself was unfinished. He left a program for the continuation and completion of the ministry which He began. On the eve of leaving His disciples, He said to them, "As the Father hath sent Me, even so send I you." From His point of view, the ministry of the disciples was to be a continuation of the ministry to which He gave His life. From His point of view, He came not so much to do something *for* us as to do something *with* us. This, I take it, is both the meaning and the method of the incarnation. From His point of view, the work of world-redemption is one which can only be accomplished through the loving co-operation of the divine and human agencies.

SERVING AND SUFFERING WITH CHRIST.

But in the nature of our constitution fellowship with Christ in His redemptive task involves fellowship with Him in His sufferings. It is written in the nature of our universe that the good of the many springs from the vicarious sufferings of the few. Not only was the method of redemption through the humiliation and death of Jesus pursued in absolute obedience to this law, but it was its clearest revelation to the human mind. The greatest Benefactor of our race, Christ was at once its Prince of burden-bearers. His visage was more marred than any man's. He was a Man of sorrows, and acquainted with grief. Men thought Him smitten of God and afflicted for His own shortcomings. But a truer moral and spiritual insight perceived that He was wounded for our transgressions, that He was bruised for our iniquities, and that Jehovah had laid upon Him the iniquity

of us all. Never was truer word spoken than in the reproach which was cast upon Him on His cross, "He saved others, Himself He can not save." For Him it was the choice of an alternative—He could save others *or* He could save Himself; but He could not save others *and* save Himself.

Out of His own experience of suffering incurred in the service of others He announced that he who would follow in His way must bear his cross daily. Like his Lord, he who would save his life must lose it in the lives of others. Except one's life fall into the earth and die, it abideth by itself alone. The Christian consciousness has not erred in seizing upon the cross as the symbol of Christianity. The cross is the symbol of self-giving; and self-giving is the heart of Christ. In the heraldry of spiritual men the cross is the badge of the world's benefactors. Would we share with Christ His redemptive task? Then we must drink His cup, and be baptized with the baptism with which He was baptized. We, too, must begin to be amazed and sore troubled as we enter within the shadow of our own impending cross.

THE UNMEASURED COST.

Only a mind illumined by the divine wisdom can appreciate what it has cost and will yet cost to redeem the world. The transaction of Calvary was only a momentary disclosure in time and space of the tragedy which lies eternally in the heart of God. The atonement which was there revealed amid the sympathetic travail of nature was an eternal atonement.

Great is the cost of progress. It seems to be a law of our life that the keel of progress shall be reddened with the blood of sacrifice. Is it too much that the sea should claim its toll of human life if only a highway be made for men and their burdens on the trackless deep? Is it too much that our adventurous sons should be sacrificed to the Moloch of the air if only he yield us the secret of flight? Is it too much that men should be buried in the starless caverns of the earth if only the

ancient hills yield us their reluctant treasure? Our age of progress answers with an emphatic "No, if only civilization and the good of the many are advanced thereby!" Is it too much that a flood of fire and blood has swept thousands of missionaries and native Christians to their death in China? Is it too much that the heart of Livingstone lies buried in the heart of Africa? Is it too much that G. L. Wharton sleeps in Indian soil, or that Dr. Loftis rests beside the highways of his own Tibet? Is it too much that the Congo has claimed the body of R. Ray Eldred as its people claimed his life? A Christian consciousness answers with an equally emphatic "No, if only the Kingdom of God is thereby advanced!" The evangelization of the world has not yet cost us what it has cost the Son of man. Nor will it seem too much when the world-task is finished and our race, united and redeemed, has realized itself in God. The glory of the church is her heritage of heroes and martyrs; her shame is her ease and indifference in the presence of the world's unanswered need.

SHARING THE LIFE OF GOD.

The incarnation, by which God merged His immortal and sinless life with ours, was the method of redemption in Christ. For Him the incarnation involved humiliation, suffering, and death. It must needs be so, since redemption comes from sharing the life of God. But by reason of that incarnation a portion of our race is beginning to realize itself in Him. That God's redemptive work may be completed

there must be a new incarnation in the twentieth century. The church in Christian lands must take upon herself the form of a servant and, humbling herself, must become obedient, if need be, even unto death. The church must merge the life that is in her through the indwelling Christ with the life of the non-Christian peoples, that Christ may be formed in them also, and that they, too, may be lifted into the life of God. The method of the incarnation must remain forever incomplete until the Christ has clothed Himself not only with the flesh and blood of the Hebrews, but with the flesh and blood of China, of India, and of Africa, and the whole race shall be united and redeemed in Him.

Only through the rent veil of vicarious suffering can we enter into the Holy of holies of Jesus' life. It is much to enter into His thought-life as with admiring wonder we hear Him teaching the multitudes in Galilee. It is much to share His sympathy as He moves through the press of the throng, healing and helping as He may. It is much to gaze in awe while He is transfigured before us. But if we would really know the Lord we must enter into the silence and the shadows of the Garden with Him. We may believe from the memoirs of His earthly life that He longed for human fellowship in that earthly hour; does He not long for it still? The pathos of the Garden, now as then, is that we sleep while He suffers! And thus we miss the vision of the inner shrine which only eyes baptized in tears can see.

Lexington, Ky.

The Autobiography of a Camera, and a Word of Exhortation.

CHAS. H. FRICK.

"I bear in my body the marks of the Lord Jesus." I do not speak irreverently when I take to myself the words of the battle-scarred apostle, for I have also been disfigured in telling the wonderful story of God's power to save.

True, I am only a camera, but I am unlike most of my kind in that a call

came to me to be a witness of what God was about to do for the benighted peoples of Africa, and I was not disobedient unto the heavenly vision.

My first stories were of ignorance, superstition, depravity, fetishism, and cannibalism; but in more recent years it has been my happy lot to show you a

devoted people, clothed and in their right mind, sitting at the feet of the Master. I have told you of the perils and heroism of the missionary, and of the devotion, sacrifice, and generosity of the native convert.

I have shown you the peoples who came on long journeys to hear the wonderful stories of the "White Teacher," and be healed by his skill. I have told you how, convert by convert and station by station, the work of the Master has



Dr. Dye's old camera.

grown in the Dark Continent. I have shown you part of the 1,200 whose baptisms I have witnessed. Watching the little Christian Endeavor Society at Bolenge develop, it has been my privilege to show you the largest society in the world.

I was a gift to Dr. Dye at the hand of a Michigan farmer, and it would be difficult to think of a way in which \$25 could be so well spent. Some other friends have presented the doctor with a fine new camera to take my place. I regret that my work is done, but I have found joy in performing it, and shall always be proud of my scars.

We no longer speak by an assumed name. The story which the accompanying illustration tells ought to touch the hearts of a great people who have too long been unjust to the missionary and unfair even to themselves. The average missionary buys his own camera, if indeed he owns one; and when he has bought it, his expense has just begun. Supplies as they may be purchased upon the field are expensive, and frequently deteriorated. Dr. Dye came into pos-

session of this camera just before sailing for Africa, and had to acquaint himself with the mysteries of photography under unfavorable conditions of temperature and humidity. The most unfavorable feature of all was that when he met with failure, the only course open to him was that of experiment and expense. The outfit, from the standpoint of bulk and the size of picture produced, is altogether unsuited to the work of the missionary. The whole story assumes the proportions of a tragedy of neglect.

And this particular case is typical. We ask the missionary to select his outfit without a knowledge of the requirements, pay for it out of his meager salary, and operate it without experience. And while he struggles between experiment and despair, the missionary zeal of the churches at home languishes, in part at least, for lack of illustrations of quality and interest adequate to the task of fastening truth upon our convictions.

"Seeing is believing." Psychologists claim that fully eighty per cent of the information which reaches a man's consciousness enters by way of the "eye-gate." With all our anxiety to educate our people in missions we have spent most of our time and money knocking at the "ear-gate," and in many cases we are refused admission.

Other religious bodies have sent professional photographers around the world in the interest of missionary illustration; we have not as much as helped the missionary to become a fair amateur in order that he might illustrate his own work.

A REMEDY.

The present insufficient funds of the Foreign Society can not assume the added responsibility which this article suggests. Larger offerings or a separate fund will be required. Personally, I should rather be able to finance a campaign of missionary education by means of photographic illustration than to put money to any other task.

The brotherhood should supply a high-grade, uniform equipment for each station, and insist that the missionaries—or at least one at each station—must

know well how to operate a camera before he leaves the homeland.

Then, let the Foreign Society send out films to be exposed and returned to them for development at the hands of a skilled photographer. The pictures will then be filled fuller of human interest, and the quality of the work, made from

original negatives instead of copied from indifferent prints, will be far higher. The appeal can then be made by magazine illustration, postcard, enlargement, or lantern slide.

Who will help the Brotherhood to knock at the "eye-gate?"

Wilkesbarre, Pa.

An Interesting Letter From an African Evangelist.

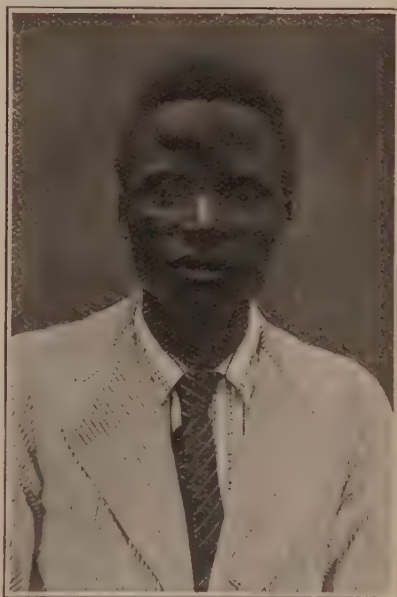
The following letter, written by Iso Timothy, has recently been received by Secretary Stephen J. Corey. One of the missionaries has translated it from Lunkundo into English. The African always refers to the stomach as the seat of affection instead of the heart. The school to which Iso refers is the Baptist Evangelistic Training School in the lower Congo. A letter is a "book" to the African:

"Monieka, Africa, Nov. 25, 1913.

"Dear 'Ejimo Mpela:'

"The book which you wrote me came, and I answer you many thanks. Regarding the advice you gave me concerning the things of our Lord, I thank you and will do these things as you said. As I began to tell His gospel so will I continue; from the time I first answered my Lord I have not fallen down. I will go with my talents before all men that they may hear the name of 'Yesu.' I am vexed in my stomach because of my lack of wisdom. When you came I told you I desired that school, but when I arrived there I found no joy. It was a new language, and had I finished I would not have known a language that would afford me many books for future study. For that reason I returned to Bolenge and asked my teachers for an opportunity in another school. Now I am working to get money that I may have an opportunity in a school of goodness. Seeing that my gain is very slow, I pray you and others who desire that the people here live, that you give me an opportunity in a good school in another land. When

you read this book send me your answer soon, because my stomach is sore troubled because of these things. In your prayers do not forget me that my de-



Timothy Iso.

sires may never be removed from the Lord's work.

"I send my greetings to you, your wife, and your children. I also greet our 'mpaka Monsieur McLean.'

"If these things I have spoken are sufficient, judge ye, and give to me tools that I may fight a worthy battle for the redemption of my people.

"With this I finish with love,

"Iso Timothy."

We Can Evangelize the World in this Generation.

PROFESSOR H. T. SUTTON, TEXAS CHRISTIAN UNIVERSITY.

I propose four questions, and expect the facts to answer.

Question 1, Who are "we?" "We" in this inquiry is, the Protestant folk of the United States. In round numbers, 20,000,000 Christians. Can we 20,000,000 Christians in the United States evangelize the world in this generation? Well, what is our dynamic—how many missionaries can we raise up? And how much money can we "plank down?" What will our arithmetic allow? Missionaries, how many? The Moravians send out one missionary for every sixty-four members that remain at home. If we as a whole church did as much, we could and would raise up 200,000 missionaries and more. If we raised up one missionary for every five hundred church members in the United States, we would have forty thousand missionaries. Can we spare one out of every sixty-four, or one out of every five hundred of our Protestant membership in the United States? Yes.

Further, there are in colleges and universities of the United States close to 300,000 preparatory, professional, and collegiate students. It is told us that one-half of these students are Christians—members of the Protestant churches. Could we not expect at least one-fourth of this Christian body to be likely candidates for the only work Christ ever told His church to do? If we could rely on this one-fourth we would have 40,000 missionaries coming forth in the course of say seven years.

Further, there are 100,000 preachers in America—preaching on an average to about 500, a *possible* 500. If (and we could) we could join two of these "500's" together and release the one preacher for *ever*, we would have 50,000 missionaries on the spot. I am not discussing the probable qualifications of these dear brethren; I am simply answering "Who are we?" by the arithmetic.

Who are "we?" "We" are a host in the United States—mostly without legs. But still able to find enough men with

going implements (legs) if we would turn serious for a single decade.

Who are we when defined in terms of greenbacks or, better still, of gold notes? Who? O, we're considerable! The church of the United States owns (that is, these 20,000,000 church members in the United States) about \$20,000,000,000 of wealth. They, "we," make every year above living expenses about \$900,000,000. Straighten up, brother; you are in tony company. If we "planked down" one-tenth of "our" profits for the only work Christ told us to do, we would have the sum of \$90,000,000 this year, and more coming.

NOTE 1.—All it takes from the standpoint of the arithmetic to evangelize the world is *men* and *money*—so much money, so many men. Can we do it? Consult only your arithmetic. Will we do it? Hunt for your "closet," brother; you must use another Book on this question. The arithmetic is not much good in the "closet."

Question 2, What is the "world?"

It is a big thing, brother. This "world" is 800,000,000 human souls that never heard of God, the Father of Christ. Sentient souls, as yours is sentient. Well, what can we do for them? Every 25,000 of them should have a missionary—and that right early. So—it would take at least 32,000 missionaries—O, say 40,000. Can we furnish 40,000? Just look back at that row of 50,000 "unemployed" preachers—that is, if we had parishes of 1,000 instead of 500 in the United States. Can we furnish the 40,000 missionaries? Now, don't talk; just work your arithmetic.

And now, permit the remark that one missionary for every 25,000 heathen souls would do the business, with the help of ten immediate native helpers. This is expert opinion.

Question 3, What is it to "evangelize?" It does not mean to convert. It does mean to make Christ known to every soul so he or she may accept Him as a personal Savior. This has been

done in some territories. It can still be done. Such countries as Uganda, of 70,000 square miles, 2,000,000 of people, and not only evangelized, but Christianized in about thirty years. It can be done.

Question 4, What is this "generation?" Before we die, brother, so *we* shall have obeyed the command. Within twenty-five to fifty years.

NOTE 2.—Many other words truly might be spoken. But if these be true, enough. And the marvel is, the words are true—and the figures, too.

Blessed is he that readeth and understandeth. He will put a hustle on.

God help us all.

NOTE 3.—BIG NOTE. It would cost, a year, about \$2,000 each for the

40,000 missionaries proposed; if so, \$80,000,000. Then we would have \$10,000,000 to spare from the one-tenth of our profits. (It should be said \$2,000 per missionary is very violent language, and includes all expense and native helpers. They get from \$400 to \$600 each usually as real salary.) Or, we would give on an average of \$4 each for the 20,000,000 Christians of the United States. The United Presbyterians are doing this very thing; what they do, all can do.

We, the Christians of the United States alone, can evangelize the world in this generation.

What then? *All* Christendom could certainly do it.

Ft. Worth, Texas.

Four Children in India.

DR. MARY T. MC GAVRAN.

Shall I tell you about four children who used to live in India? They were not little brown children, but they could chatter away with the little brown children in a strange tongue with the greatest ease. They played the games the little brown children played, and clapped their little white hands to the Hindi version of "Patty

cake, patty cake, baker's man," sung by old Ayah, whose ringlets and anklets and toelets jingled happily, keeping time with the droning voice of the old, faithful nurse, as she sat, cross-legged, among the toys spread out in delightful confusion in the cool stone floor of the broad, shady veranda. The veranda, where the squirrels were busy all day long, stealing bits of thread or the fringes from rugs to make soft their nests, and where one little baby squirrel fell out and was picked up by the boy and petted and fed until he made his home in the boy's pocket, sleeping somewhere about the boy's shoulder-blades during lessons—running to the

top of a tall tree during playtime, to be coaxed to the pocket again when tired. They are wee squirrels—this one could cuddle in the boy's one hand when he was fully grown. It was in this same veranda that the children, sitting quietly one day, saw a tailor bird, not bigger than your thumb, choose a leaf, fold it over, sew it into a cup-shape, and begin to make a nest. It was only when he began to fill in the lining that the children were sure they were watching that wonderful little bird who can sew.

MUD BETWEEN THEIR TOES.

The weather in India is arranged more or less to order—only it does n't always come out right! About the last of June "the rains" come—it rains most of the time for three months. When there were only two of the four children, their mother used to dress them up in red bathing suits and turn them out loose in the compound, where they ran about and played, looking very like the little cochineal insects who hurry along the paths or climb grass stalks to get out of the water. The rain was warm, the soft mud squashed up between their toes, and they were happy. When the children grew older, they went out into the rain



in the same way, and there on the driveway and paths about the compound were fish swimming all around—some as much as six inches long—and they caught them in their hands and let them go again, the warm rain coming down in torrents all the time. It was a lovely play and one of many things which make the children look back to their lives in India as having been great fun. An hour later, when the rain stopped and the sun came out, there were no fish anywhere in the yard. I wonder where they went?

HUNGRY LIZARD.

Each of the children had to go through the process of being a baby, and each had his own experiences—more wonderful to him and us, a handful of Americans in a strange land—than any other babies could have had. On the bathroom walls of the little grass house where one was born and lived the first two years of her life, was a small lizard, three or four inches long, maybe, who seemed to become particularly lively during the baby's bath-time, darting back and forth over the thatched walls and ceiling-cloth in search of the small insects best suited to his taste, to the great amusement of the baby, among whose first words was "chipkuli," and whose great delight was to lie on her back

splashing the water and watching her pet. One evening the four watched a chipkuli on the wall near the lamp for one hour—and he ate 120 separate and distinct insects and felt like the boy who said, "Carry me out, but don't bend me," after his Christmas dinner.

THE PRICE FOR A SCORPION.

One day the Padre Sahib said to his children, "I'll give a pice (half a cent) for every scorpion you catch," thinking they would watch out and catch any that might be scuttling along the ground under the chairs or tables. Dinner was out of doors; the beds were there, too—chairs, lamp, and bookstands, etc., quite away from the house, where there was a little breeze to be had—the people living out in the compound from the time the sun went down till he came up again.

The children caught half a dozen, and then hurried off to the bathroom for a bucket of water and tincups. They began to search for scorpion-holes in the ground. When one was found they gathered around it in a circle and proceeded to pour water into it. Pretty soon the householder came up to see what this unusual rainfall in the hot weather meant, and was added to a string already several inches long. The Padre paid the bill, but decided that his offer had been entirely too liberal.



Banyan tree, a familiar sight in India.

THE CHILDREN AND THE ANIMALS.

For seven months of every year these children lived on the plains—they know the birds of India and how they build their nests. They watched the herds of deer feeding, and stood with bated breath when one crossed the road ten yards ahead of them, at two bounds. They teased the monkey people—great creatures, bigger than any one of “the four,” or all of them put together, almost, making them take great flying leaps from one tree to another. They heard in the nighttime the jackals howling around their tent, the hyenas cry, and once in awhile the long, clear call of a panther to his mate as they changed their hunting-ground or came to some nearby reservoir to drink. They liked the days the tents were pitched under a chewing-gum tree, and they knew and ate every berry or nut or root or leaf in the jungle that was good to eat. Sometimes, when their mother was n’t sure about a berry, they would tell her it was all right—they always ate it! “The monkeys eat it, mother, and it does n’t hurt them.”

One day she heard the two talking outside the thin tent-walls about a statement she had made regarding the trees under which they were camping. One question was, “Should they eat tamarinds?” All winter long they would be camping under great mango and tamarind trees—splendid camping-places, for the trees are wide-spreading—all the tents can be pitched under their friendly shelter. She felt that a direct order not to eat them would be hard for little people to keep. So she said, “You may eat them, only I’m afraid such green, sour things will give you a stomach-ache.” The discussion outside the tent was, “Shall we eat or not?” After going over the subject as a four- or five-year-old would, the boy said, “Well, let’s eat!” So they ate some. That night the boy had a bad ear-ache. The rest of the winter they played happily under the tamarind trees, but did not eat any.

PLAYING ELEPHANT AND CAMEL.

Children in India must play with the things they have, and make up games about the things they see. They

nearly always play “camel” or “elephant” instead of horse. They want their kites to be the small fighting kites that dart about, up and down, back and forth like a bird—such as the children of the country fly when the strong winds come. One day, one Thanksgiving Day, we had dinner early, so that the children might have a nice play before their early bedtime. The room was cleared, and while we sat by and enjoyed them, all the children in the station put in a happy hour. There was a big rug on the floor, and at sight of it one little maid cried, “Oh, let’s play crocodile!” and they all ran to the rug, looking to her for instruction. She was equal to the occasion, “Now we’ll get under the rug and then just crock.”

RESTING AND GROWING IN THE SNOWY MOUNTAINS.

For five months of the year they were up in the big mountains with the everlasting snows off to the north, and out of the south windows the plains of India as far as the eye could see—hot, burning sands; and then, when the rains came, cool, green plains with silver ribbons running criss-cross through them, they were really great rivers—lost behind hills, and seen again. One of them, the Ganges—“Mother Gana,” the people call her—begins in one of the tall, white peaks out of the other window, and makes its way over the plains to the sea, 2,000 miles away. Up there the children went to school and grew taller and broader, climbed the mountain-sides like goats, bathed in the cold mountain-streams, and dangled their feet over precipices. Starting out in the morning with raw potatoes and salt, bread and butter, and eating a feast in some sheltered nook far down the mountain-side. You see, they were high up and had to go down to find springs and streams, then home at night, such weary children; for the one hour down hill meant three or four on the homeward climb. But with the cool plains for winter, and the mountains for the summer, children must n’t stay in India too long. It is n’t a good country. Its people are n’t good—in a word, are not Christian—so home the children must go. The long fare-

well is said, and the children are in Bombay. The littlest of the four, whose life had been lived in clean, fresh outdoor air, said, as we walked along the most beautiful street in Bombay the beautiful, where were motor-cars and all sorts of things she had never seen, "Mother, this is n't a nice city," and I can yet see the disgust

in her face; but the sea was their delight. After Port Said, long strings were tied to all the topis in turn, and they fished for whales over the ship's side with them for bait.

Do you wonder that they talk of "India" with bated breath and long for the "lovely jungle?"

A Sunday-School That Honors Children's Day.

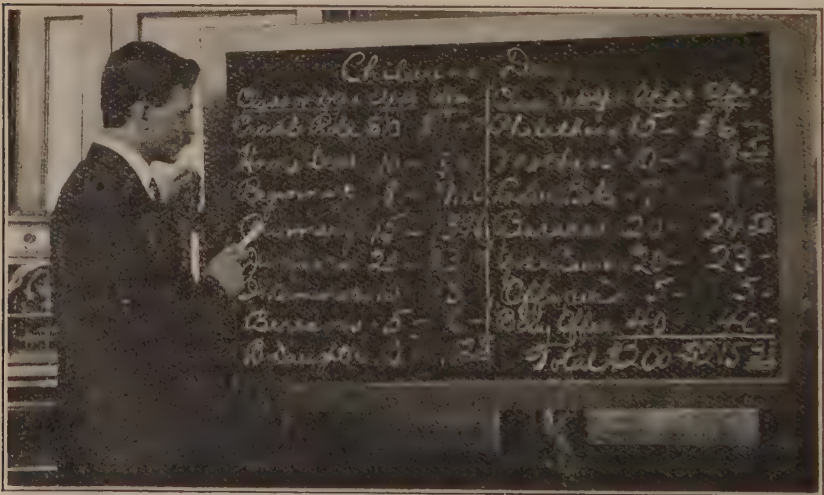
WISE PLANS AT TURTLE CREEK, PA.

J. F. HANNUM.

Replying to yours of the 25th inst. regarding the Children's Day plans in our Bible school, I can give you our secret in a very few words. Every Sunday in the year is a *missionary Sunday* in our school, from the Beginners' Department to the O. A. B. Classes contributing regularly to this great work. Then, when Children's Day comes we make more of missionary teaching and creating a missionary atmosphere than the raising of money on that particular day, for we have that pretty well in hand, though we don't fail to emphasize that part of the work. We believe it is just as essential that we lay by in

store on the first day of the week for the sending of the gospel to others, as to pay our pastor to proclaim it to us. It is much easier to give a small amount often than to give the whole sum at once. It you could step into our Beginners' or Primary Departments any Sunday morning when the offering is being taken, you would hear something like this from the children—"Two cents for Sunday-school, two cents for mortgage, and one cent for missionary." Our three classes who are supporting native workers in Africa had their pictures taken Sunday, and they will be sent to you. I think other classes in the school will take up similar work.

APPORTION YOUR CLASSES FOR CHILDREN'S DAY.



This is a picture of Assistant Superintendent C. W. Plopper and the way the blackboard looked at Norwood, Ohio, after the class apportionments were raised.

The Every-Member Canvass at Clifton Church.

A MISSIONARY REVOLUTION.

J. G. HILTON.

The every-member canvass in the Louisville (Clifton) Church has proven to be the cap-stone of missionary success in this splendid church. The writer remembers well how difficult it was a few years ago to raise \$500 annually for all missionary purposes, but the church has been blessed with a continuous line of missionary pastors—in fact, no other sort would be considered by this church.

In addition, there are among its members a number of real missionary leaders, and these have kept before the school and church a systematic line of missionary instruction which has slowly but surely laid a foundation which can not be shaken.

The climax of our missionary work came a few years ago, when we adopted the duplex envelope with the every-member canvass and the budget system of distribution of the offering.

Our offering doubled the first year of our every-member canvass, and has increased every year since, until this year our missionary offering will amount to about \$3,000, being \$500 more than the current expense of the church.

Our year begins October 1st, and about this time the entire membership is divided among the officers of the church and the canvass made for current expense and missions jointly, although we take two distinct pledges.

Since adopting the every-member canvass and the duplex envelope, we have discontinued everything in the way of paid entertainments, socials, and suppers, and the Lord has richly blessed the reformation. Now all of our bills are paid promptly, and we usually have a nice balance in the treasury.

Churches everywhere should lose no time in adopting the above plan.

How a Men's Bible Class Works in China.

HUMOR, PATHOS, AND ACCOMPLISHMENT AT CHUCHOW.

DR. E. I. OSGOOD.

"I'd like to try the scheme of an organized adult Bible class. I do n't see why such a scheme should n't work in China as well as in America. If there is any place in China it will work, it ought to be in Chuchow, for you have a hold upon the men of the city that few other places have."

Baker had been a little over a year in China when he proposed this scheme. That was last fall. He and Mrs. Baker were n't Central China missionaries at all. They were due to go on to Tibet as soon as the road was open for them. A little "Baker" came to their home in October, so they had to wait awhile and could n't go on with the Sheltons and Hardys. They had been in Chuchow since January of 1912. He had run ahead of many new missionaries in the acquiring of the language. If

he was going to have to delay for awhile longer before going on to their chosen field, he wanted to do something.

We already had here the largest Sunday-school in our mission. All the spring we averaged 300 or more in weekly attendance. We would gladly have had him take the entire school and make a more efficient organization, but he wanted to try the experiment of an organized adult class in China.

HOW TO GET THE MEN.

Now, there were plenty of men already in the church, but there was a considerable percentage of lukewarms among them. Our Red Cross and Reform Society work had won the respect and confidence of the best in the city, and the church had become a familiar place to them as meetings for the pro-

motion of reform schemes and public lectures under their auspices all were in the church building. But they did n't come to Sunday-school.

So Baker took a carpenter, a cloth dealer, a clerk, a sweetmeat maker, an accountant, a painter, and a few others who were already Christians. These were his nucleus. He called them together, explained his purpose and methods, and set a date for the organization of the class, up to which time they were to work for membership. Whenever he could get them to take him, he went to men's homes or shops and added his personal invitation. You can't call on people in China as freely as you can in America. "It is n't convenient," as the Chinese say. You have to send some one ahead to see if they are at home, if they are up yet, if they are engaged in work they are willing others shall see them at. O yes, they might be gambling, or having a feast (that would mean wine drinking), or they might even be in an altercation with some member of their family or with a creditor. So Baker had to go slow on his personal calls.

MAKING THEM STICK.

But he got the thing working just the same. The very first Sunday he had over thirty there, and a lot of them put down their names to become permanent members of the class. He set these after other fellows. They brought them—sometimes. Sometimes they did n't even come themselves. He found a difference between Chinese and Americans. Invite an American to come to such a class and you might have to invite him ten times or a hundred times before he would come; but when he did come, he came to stick. Invite a Chinaman and he would come on the first invitation, for it was not polite not to do so. You had your hardest work to get him to come the second time and the third time. Then, market days, which came once in every five days, brought in a flood of country people to trade, and the shopkeepers feel the necessity of "making hay while the sun shines." So Baker found that he could expect

most of them only about twice a month, instead of every Sunday.

ALL SORTS OF MEN.

But he kept at it. He let the men do the picking of those they would invite. They, of course, pulled in their friends, and he found their friends were a diverse lot. Society here does not exactly limit itself to class distinctions as in many other countries, or even in large cities of China. Then, these people were of the middle class and, like the middle class in America, friendships were not limited by trades or professions.

So he found soon he had gardeners, bamboo workers, carpenters, masons, blacksmiths, scroll makers, shopkeepers, clerks, heads of hongs, railroad men, teachers, and Mohammedans—all mixed in one delightful confusion, but all soaking in the idea that there was something in that class and fellowship and study of the Scriptures that they wanted. Most of them could read, but even some of them did not know enough characters to work out the lesson. They knew their own names, however, and could pick them out on the class record board.

EVOLVING A CLASS RECORD.

That class record board was also evolved. Baker thought the proper way to keep track of those present was to call the roll like they do in America—but the Chinese did n't. "That was n't their way" in China. That would do for school children. When he tried it, two or three in front would do all the responding. When a name was called they were looking around the class and responded, "He's here," or "Not come," according as their eyes found the man or not. Then they tried having a blank book at the door and each writing down his name as he came in; but some of them could n't write. To be sure, that was the Chinese way of doing, but when they did it, it was supposed to be among people who were educated. So finally Baker put up his record board. On nail pegs he hung a lot of wooden tags. On one side was written the name of a man. On the other was his name and the addition of the word "here." When

each came he would take down his tag, turn it around, and hang it up. He was "here." That worked.

UNIQUE ILLUSTRATIONS.

Baker does n't pride himself on his command of the language, although he stands ahead of many in this respect. What he was after was to make his class understand what he wanted to teach them. He got a blackboard made and worked on illustrations. He made up pasteboard hearts and kept his teacher busy writing characters of things that are in good and bad hearts. He was able to get among the men enough during the week (in spite of having always to find whether it was "convenient" or not) to hunt up illustrations from their homes and shops. He got Bibles and made them read them and search out Scripture quotations while they were in the class. They learned where Isaiah and Isaac were to be found. That was more than most of us had been able to do.

PROBLEMS.

What a time he had with them when they met to elect officers! Not but that they had learned how, but because the Chinese know how to kill time better than they know almost anything else. They did n't have watches or clocks that were together. Some would come early and have to leave before the late ones arrived. In fact, each Sunday

morning there would always a number come in about the time the class was closing its session. But they got their officers and their committees. One committee tried to help poor fellows to get work. When they got them work, they found the poor chaps did n't have the strength to do it. So a problem too great for the class opened up, a problem that must eventually be worked out by China officially—how to feed her starving people. Their Social Committee had to largely limit its job to trying to get the members acquainted with each other. Socials as we know them are not known in China. It's either the gambling table or a wine feast here for social functions. That is another problem that this class will help slowly to solve—how to have social meetings that will help people. But they did help in inviting people to Sunday afternoon lectures and evangelistic services. They are getting a bond of fellowship among a very diverse lot of people. And, mind you, the class has been in existence only four months.

ACCOMPLISHMENTS.

But it has done more than that. It has given a forward impulse to our entire Sunday-school. It has brought about a more efficient organization. It has inspired even lukewarm Christians with a desire to do unselfish work. It is breaking down distrust, the bane of



Annual Convention of the Chinese Christians in China.

China and the great hindrance to her development. It has drawn into its fellowship lukewarm members until twenty-six of the class are members of the Church. Nine of these have been baptized since its organization, and a score more will be soon baptized. It has an enrollment of eight members, with an average attendance of about forty.

Now Baker is going on his long journey, so long delayed. Tibet is calling him. The class are beginning to feel

that they are going to lose something very big when he leaves. But they are resolved that they will not lose the fellowship and Christian spirit which the class has brought into their lives. To very few people is given the power to make such an impression in so short a time as he has in these four months. Christian service has received a wonderful inspiration from his short residence here.

Chuchow, China.

The Story of Our Missionary Chain.

HOW WE BECAME A LIVING-LINK CHURCH.

B. T. WHARTON.

The church at Marshall, Mo., was always a liberal church toward any worthy enterprise of which it had been sufficiently informed. And, previous to the time of our story, through the labors of H. D. Smith, a former pastor, and visits of returned missionaries, chief among whom were G. L. Wharton, a brother of their pastor, and F. E.



Meigs, of China, the church had been roused somewhat on the subject of Foreign Missions, and were contributing regularly to this cause. And there were three or four other churches in the county that were contributing something, principally through the Bible school on Children's Day. But all these contributions were small.

One day, through suggestions in missionary literature, we conceived the idea of "The Missionary Chain." A chain of 365 links, representing the days of the year. The links were made out of a good, heavy pasteboard, stiff enough to hold their shape under considerable weight. And in forming the chain they were lapped end on end and tied together with little pieces of white or pink or some color of wrapping twine.

We made our links about six inches

long, and wide enough to be well-proportioned as a link. The printer cut the pasteboard into squares the right size for the links, and with a die they cut out the center, and we trimmed them into proper shape, leaving the link about one inch wide all the way around. And on this had been printed a pledge something like this:

"PLEDGE.

"Our Savior commands each one of His followers to 'Go into all the world and preach the gospel to every creature.' As I can not go personally, I can only obey this command of my Master by helping to send others. It costs \$600 to support a preacher a year in one of the destitute fields of the earth where Christ is unknown. This means \$1.65 a day. And this link represents one of these days, and calls for \$1.65 for this work.

"I promise to take it, and, trusting in Jesus for help, I promise to pay this amount as soon as I can, not later than the first Sunday in June, next.

"Signed"

Each one of these links is dated plainly on blank side, commencing with January 1st and ending with December 31st.

We made 366 links to provide for leap years. This makes a chain 183 feet long.

It is a beautiful white chain, which

will go round quite a large room. And if you place your missionary's picture at the front of the room, connecting it with your chain, and a picture of your church in the back, connected with the chain, it makes a fine representation of your work; shows at a glance in this unbroken circle the relation of the church and each member who holds a link to the missionary.

Our chain went all the way round our gallery. Being fastened to the gallery railing at certain equal distances, it fell down between them in graceful festoons. And gathered up gracefully around the picture in front, it makes a most beautiful decoration.

Its appeal is so plain and direct and simple I have never seen any one who could easily resist it. Scores will take links in that chain who would pay no attention to you if you talked ever so eloquently "Foreign Missions." They say, "O, I am not interested in Foreign Missions." But you ask them, "What link in the chain represents your birthday? Would n't you like to have our missionary, C. E. Benlehr, be your missionary that day, and preach the gospel

to some who would never hear it if you did n't help send him to them?" Very few can resist that appeal. Parents, besides their own, will take birthdays for their children. Some have said, "I have a boy in heaven. This link is his birthday. I will take it for him." Some families take a week, some two weeks or a month. If these weeks interfere with some one's birthday, that can be easily arranged. What do you think of two or three poor little children, who seldom see more than five cents at a time, saying, "We will go in together and take this link and have our missionary?"

More than half of our links are taken on Children's Day. One ladies' class, Dr. Chastain's, takes about one hundred links every year, paying in \$150, to work for which they meet one day in every week the year round, Brother Gordon, our superintendent, giving them one-tenth of this, or \$15. Thus our chain soon solved our Living-link problem. After being helped by other churches in the county two or three years, we were able to handle it ourselves, and I think the problem is solved forever for the Marshall church.

Marshall, Mo.

Scientific Mission Study.

HORACE G. MURPHY.

Any church desiring to perform its full Scriptural service must be distinctly missionary. The members of the church are not fully developed Christians until they are consecrated to the missionary cause; and this missionary zeal and consecration must be evidenced by works. But missionary zeal and activity are inspired only through a knowledge of the Scriptural commands to evangelize the world, and familiarity with the facts relating to the needs of the various mission fields. It is, therefore, the imperative duty of the church, through its Sunday-school and Christian Endeavor Society, and by other practical means, to organize scientific missionary study classes, which shall become open to every member of the congregation. Missionary knowledge is dynamic power.

No church can be effectively missionary without this knowledge. I have in mind a congregation that illustrates this vitally important truth. Prior to six years ago there had been no systematic mission study in the congregation. The preachers had all been missionary; they were true men of God. They had always done their best to inspire the people by appropriate missionary sermons, by emphasizing the several missionary calendar days, and by actively advertising and supporting all of the rallies and other such means of presenting the calls of the various missionary open doors to the church. But all of these means had seemingly failed, and the church did but little to carry out the great commission of our Lord. Foreign missions usually got from \$50

to \$60 a year, but the other open doors usually were neglected or were remembered but slightly.

In time the Official Board appointed a Committee on Missions and Benevolences, and this committee accomplished a good work in providing and distributing suitable literature prior to taking the offerings on the several missionary calendar days, and in collecting the offerings and sending the funds to the several fields. It also attempted to organize mission study classes, but the response from the congregation was decidedly disappointing. An attempt to get the Sunday-school to provide a mission study class failed, and the only success that was gained consisted in securing a few interested persons to meet for study during the mid-week hours.

A few years ago the Sunday-school and Christian Endeavor Society undertook the support of a mission Sunday-school in a suburban part of the city. Those who took positions in this work were induced to join the mission study class, and the class work was finally launched effectively. The growth of the class was not rapid, and at times it seemed as if little or nothing was being accomplished. However, following a successful revival meeting, the Missionary Committee presented its cause effectively to the congregation, and the church undertook the support of a Living-link in the American Society. But for some years little or no further advance was made. Finally, one year ago, the church and the community in general learned the glad news that a member of the Mission Study Class had decided to dedicate her life as a missionary to China. In the meantime the church had taken sufficient interest in the world at large to institute the every-member canvass for pledges for the support of missions, and had installed the duplex envelope system for weekly offerings. So when this challenge came to the congregation, it met with the most hearty response and the church became a Living-link with the Foreign Society, supporting its own missionary. In addition, it immediately subscribed \$2,250, better

to equip the work of its missionary in her chosen field. The American Society Living-link is still sustained; a Life-line with the National Benevolent Association has been established, the church is giving more to each of the other open doors than ever before, and liberal provision is made for aiding the deserving poor and needy members of the congregation.

This much advancement could not be accomplished without the church gaining recognition throughout the brotherhood. The chairman of the Missionary Committee was appointed a director in the State society, and after a few years' service was appointed a life director in the Foreign Society, the minister having already become a life director. The congregation became convention going, and many of them are found in every district, State, and National convention—ten of them attending the international convention at Toronto last year. And as indicating that there is no let-up, but that the growth is permanent and substantial, it should be stated that when the time came for renewing the pledges for the support of its foreign missionary last January, the congregation gladly subscribed \$400 more than was requested by the committee, and this splendid achievement was accomplished without a word of exhortation or solicitation, but by the simple announcement by the minister and the passing out of the pledge cards at a morning service.

No such growth and achievement could be possible without the congregation having been first impressed with the Scriptural command, "Go ye into all the world and preach the gospel." No such zeal and activity could be inspired without a scientific and systematic knowledge of the facts of the various missionary fields.

It will take time and patience and perseverance to get good mission classes under way, but it pays to try. The task is not too difficult. It is the price the church must pay in order that the great command of our Lord may be obeyed.

Muncie, Indiana.

Evangelizing Among Country People in Japan.

ROSE T. ARMBRUSTER.

For a long time Furuta San and I had been planning to make an evangelistic trip through the lower end of our



Akita District. To reach that territory, one must go by train for four hours, and then travel forty-three miles over mountains and across a broad plain by rikisha, by "basha," and by motor-bus, the latest herald of civiliza-

tion, though very soon now the railroad will be through there. The railroad is not an unmixed blessing in Japan, for with the advantage of quick transportation comes its inevitable result, higher cost of living and increase of poverty. A "basha" is a sort of bus drawn by one or two horses—miserable specimens, covered with gall-sores, and starved-looking. In fact, any humane officer would order them shot immediately, so miserable do they look, while the farmers' horses are fat and sleek. The "basha" is so narrow that an ordinary-sized farmer's knees strike the seat opposite, and often he must remove his hat on account of the low roof of the vehicle. Crowd six or eight people and their luggage into such a conveyance drawn by one excuse of a horse, and you get some idea of the comfort and speed obtained in country travel in Japan.

DIFFICULT QUESTIONS.

Our first night's meeting was in a town on the railroad. A large crowd of children greeted us, and later half a dozen young men came in. After the meeting was over and the children had been sent home, the young men began asking questions that have troubled men of all ages. "If God has infinite power and wisdom, why does He permit sin in the world? Why does He not make all men good, so all will be saved? What does the Bible teach concerning the use

of strong drink and tobacco? How can we Japanese celebrate weddings, and so forth, if the free use of intoxicating liquor is wrong?" etc. Everywhere these same questions are asked, and in all cases we referred them to the Bible for solution. In most cases the inquirers promised to study the passages quoted, and so be able to solve their own problems as far as possible.

Our seventeen-mile ride over the mountains took just six hours, for the roads were the worst I have ever seen—all cut up by the heavy hauling for the new railroad. I begged my jinrikisha man to let me walk, but his pride would not permit him to do so, though he was straining every muscle, and every bone in my body felt cracked by the awful jolting. Finally we came to a place where he had to ask the assistance of the man pulling Furuta San, and then, when he in turn had to help that man, I got out and started off at a good gait. I had a good, two-mile walk, most of the time ahead of the jinrikisha man. He was surprised to see a woman walk like that, for Japanese women walk very slowly.

Again that night the children were in the majority, but about thirty grown people were present also. Several of the women stayed late, to learn some hymns. Our meeting in this village was held in the inn, as it always is in places where we have no regular meeting-house. After the last prayer the inn-keeper shouted, "Now we shall have a different kind of meeting. Everybody stay, and we'll have some songs and funny stories," and the men stayed and kept up their noise until midnight.

ODD EXPERIENCE.

Our next town was only ten miles away, and we did it by "basha" in four hours, including an hour's stop on the way. Here we visited a very large Buddhist temple, and were fortunate enough to see the ceremony of prayer for the success of the salmon-fishers whose names were read. Then the twenty or more

novices opened and shut the numerous books of the Buddhist canon, to signify that they were read on behalf of the petitioners, and the head priest intoned the prayers with gong accompaniment. Their prayers seemed to be granted, for it began to rain shortly, and rained incessantly till we reached home. Sleet and snow added their aid to induce the huge salmon to come from the deep sea up into the rivers.

Again that night children formed the major part of our audience, and after listening to three speakers, many of them bought tracts and Testaments. The older people, however, were not ready to ask questions. Our slumbers were disturbed by a party of revelers in a room near ours, and one of them came stamping down the passage, shouting, "Where are those Christian teachers? I want to see them." Fortunately our light was already extinguished; so he did not come in. Nothing could have prevented his entrance, had he persisted, for all doors and partitions in Japanese inns are merely paper.

AMONG OUR OWN PEOPLE.

Next day we went to Tsuruoka, where we have a flourishing church. The meetings are held in a neat little building under the leadership of Shirai San, one of our very best pastors. The weather was simply abominable, yet some fifty people, mostly Christians, came to hear the message. Some stayed to learn a couple of hymns, and one earnest seeker after truth spent an hour with me in Bible study. It was almost midnight when we reached the hotel and found that a dozen or more farmers from another district, on a tour to inspect rice-culture, had preceded us, for the only room left was a six-mat room beside the main entrance. We soon "turned in," but not to sleep. By the time all those men had their baths and supper, and the racket ceased, it was four A. M. The morning was spent visiting a Christian who was ill, and she called in a neighbor, so she, too, could hear the Bible lesson. In the afternoon a company of young ladies, students of the large school near by, met in the parsonage for an hour's Bible study.

And at night, bitter cold as it was—no fire but a charcoal brazier—these men and women eager for the gospel sat from six-thirty till after ten o'clock listening, and then, later, asking questions and studying the Word. Late as it was, many of them walked with us to the inn, and early next morning some of them came to say good-bye and bid us God-speed. What did we care for tiresome journeys and broken rest after seeing such evidence of love and faith!

Sakata, our next town, is a busy seaport, keen after material progress, but caring little for the things of the Spirit, yet the little band of Christians there is a leaven of influence which is making itself felt. Never had we been able to get any women to attend Christian meetings in Sakata. So what was our joy, when on both nights about thirty women and as many men came and listened for three hours, and even seemed loath to leave. Before we finished breakfast, the next morning, half a dozen of them came for one more little Bible lesson and a prayer of praise and thanksgiving.

Our last stop was in the village of "Too many eyes," where a foreigner is so rare that the people come from sheer curiosity to see what he looks like, and to be amused by his language. Quite a number of school teachers, both men and women, came and listened earnestly, and some of them stayed to have their questions answered. But one of them went upstairs and proceeded to drink himself into a beast, and so kept us awake until after one o'clock with his noise.

IN THE RAIN.

We started next morning at day-break and, though a heavy rain was driving from behind, could see a beautiful sunrise bathe the mountains in glory. Bad as the roads had been when we first entered the district, they were infinitely worse from the six days of almost unceasing rain. We were profoundly grateful when we learned that the rains had swollen the river so that the little boat had resumed its trips, and we need not take that terrible mountain road again. The boat was full, and after we had spread our rugs and eaten a bit of lunch, we handed some tracts to the peo-

ple near us. After a while a young man edged his way to me and asked if I would kindly answer some questions. He said he was a student in the University Preparatory School and his German teacher had lent him a German Bible to read. A certain passage had puzzled him greatly. I produced my Japanese Bible, and he turned to Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." What better text could one ask for, from which to preach Jesus? Then he said that Matthew 5:43-48 proved to him that the teaching of Jesus was divine.

Others listened to our conversation, and soon almost every one in that cabin had a tract and was reading it. Again in the basha, our fellow passenger, a young man, offered us his cigarettes, and thus gave us the opportunity of tell-

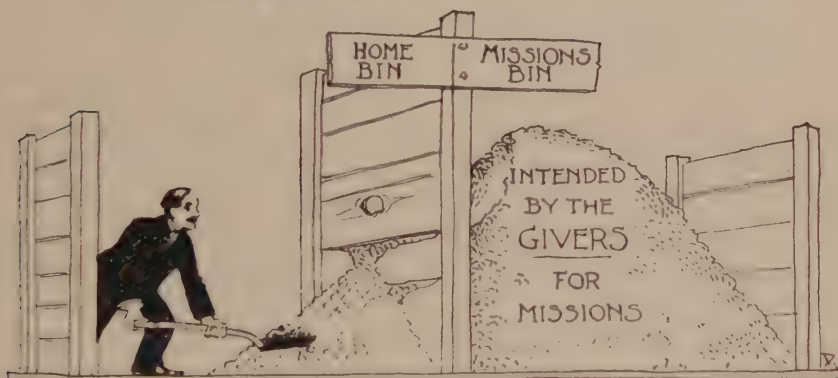
ing him of better pleasures and higher things.

This whole trip impressed me with the eagerness of the country people to hear and accept the gospel, as contrasted with the sophisticated city dwellers, who are always wanting to hear some new and startling thing.

Then, too, I was impressed with the awful depths into which the old social customs of this country drag a man. Japan needs the gospel to bring her into a social regeneration, and there is no other power that can do it. Happily many of the leading men are awaking to this need, and some of them realize that only in Christ is there any hope for Japan, and are asking the Christian leaders to double their efforts to lead the young men and women of this land into this higher life.

Akita, Japan.

Two Things That Should Not be Mixed.



PATCH UP YOUR PARTITIONS

Quite often a pastor or church officer writes in that the missionary funds have been borrowed to help out on current expenses, and the money not having been returned, there is no missionary offering to send in. One can hardly imagine a more disappointing or dangerous missionary situation than the above. What right has any church Board or treasurer to take the money sacredly intended by the giver for missions and use it for any other purpose? It not only robs the missionary cause, but it robs the giver of his own freedom in giving to a certain cause. Besides, it takes no stretch

of the imagination to prophesy what will happen to the missionary interest of such a church when the missionary givers discover their gifts have not been sacredly applied to the purpose intended. The sad procedure portrayed in the picture is more apt to occur in the church that employs weekly giving for missions or the budget plan than anywhere else. The remedy is a separate missionary treasurer to look as carefully after the missionary funds as the regular church treasurer looks after the local funds, and a monthly or quarterly remittance to the Missionary Society.

Biographical Sketches of Our Missionaries.

MISS MARY THOMPSON.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

When in coming years the history of our people is written, the lives of the missionaries will measure large. The day is coming



when we will have numerous churches, important schools and colleges, and large numbers of Disciples in India. Then the names and the deeds of the pioneers who laid foundation-stones will be recounted with interest. There is a quiet revolution going on in that

land that no man can measure. The outcome means a new social, political, and religious order.

When Miss Mary Thompson appeared in India, she came to represent a true type of service rendered by her sex in that field. She is the incarnation of the Christ-spirit, believing, gentle, kind, intelligent. Wherever she has gone she is honored and loved. Her influence reaches far and near. With the highest motives and with tact and good judgment, and with unflagging industry, her life is wonderfully effective. She gives to the people the best things in a life of faith. This devoted missionary was born in Victoria, Australia, in 1860, and in this land was educated. She is thoroughly devoted to the land of the Southern Cross.

The year 1891 was a memorable one in this woman's life. It was in this year she was baptized by the well-known Australian preacher, M. W. Green, in Victoria; and in March of the same year she was appointed a missionary, and in June following reached Harda, India. It will be noted that the three important events of her life followed each other in quick succession.

In 1883, G. L. Wharton opened the first mission station for our people on heathen soil at Harda, through the Foreign Society. Seven years later, or in 1890, he visited the churches in Australia. This brave missionary brought to them a new life. The churches were stirred from one end of the country to the other by his marvelous addresses. They soon wanted to do something

for India. They gave money (\$400) for our first chapel at Harda.

The heart of Miss Thompson was stirred. She surrendered to the authority of Jesus Christ. The vision of a larger and more useful life came to her. Three churches were ready to send her far hence to India, where she was to be associated with Mr. and Mrs. Wharton. Miss Thompson was the first foreign missionary of our people sent out from Australia. This event marks an important epoch in their lives, as well as in her own life. Three churches in that land were at least practically committed to heathen missions. The number soon rapidly increased until now every church in the whole country believes in and supports Foreign Missions. The churches in Australia have supported her through all these years, and they have sent out and supported a number of others. The reflex influence of their first missionary has been a wonderful influence, indeed, upon the lives of the churches. They have taken a just pride in her and in all her work, and have followed her with their prayers and other evidences of substantial interest.

During all these long years she has devoted herself almost exclusively to zenana work; that is, she goes into the homes of the women and teaches them the gospel. This is a tedious and difficult task, but it is tremendously effective. Men can not enter the zenanas at all. Sometimes it requires a long time for even women to be admitted. Here great skill and patience and tact are required. Once the way is opened, the women hear the story of redeeming love with joy in their hearts.

In the first report made by Miss Mary Thompson to the Foreign Society, in 1893, she says: "I have spent the greater part of my time on the language. I have had a class daily for some time, and trust by the blessing of God the seed sown may bring forth fruit to perfection. I have visited many homes; the inmates seemed pleased to meet me, and asked me to come again soon. I hope soon to be able to work in the villages. The people listen attentively. We look forward hopefully."

The first person Miss Thompson led to Christ was her ox-driver, whose name was Granpot. In making her evangelistic trips she was compelled to use a tonga, or an ox-cart. Granpot drove the ox for her. Little by little she opened his eyes to the beauty of the life of faith, and in 1896 he surrendered his heart to Jesus Christ.

March Offering Notes.

The church at Spencer, Ky., sends more than twice their apportionment. We congratulate the congregation.

The little church at Howard, Ohio, sends more than four times its apportionment. The church is to be congratulated. J. L. Snyder is the minister.

The church at Eastland, Texas, sends three times its apportionment. Prof. H. T. Sutton, of Texas Christian University, preaches for this congregation.

The church at Bainbridge, Ind., sends this year four times their apportionment. We congratulate the minister, W. D. Headrick, and the whole church upon their growing interest. Growth in missions is a certain sign of permanent all-around growth.

The church at Fowler, Ind., sends us more than five times their apportionment. C. G. Cantrell is the minister. The best missionary churches are not always the larger churches,—the little church at Cadiz, Ky., which supports a missionary, for example.

The general average for Foreign Missions per church is larger this year than last. This is encouraging, and there are many reasons why it should be so. Our people are growing in numbers and in wealth, and the demands of the work are constantly increasing.

The Franklin Circle Church, Cleveland, Ohio, sends \$800 in one check toward the support of the station at Nantungchow,

China. We rejoice in the growing interest of this good church. W. F. Rothenberger is the very efficient pastor, and H. J. Cowell is the faithful treasurer.

The church at Englewood, Chicago, Ill., sends us a check for \$500 to apply on their annual budget for Foreign Missions. They will send more. This is one of the good missionary churches of the brotherhood. They have an efficient Missionary Committee and a special missionary treasurer.

The church at Flatwoods, Ky., sends \$50. This congregation gave \$2 last year. We are pleased with the handsome increase. J. Wood Browning is the minister. The \$50 is more than three times their apportionment. A host of churches have given far beyond their apportionment this year.

The offering of the First Church, Los Angeles, Cal., the first Sunday in March reached \$1,200, and with the Christian Endeavor and Sunday-school offerings, the gifts for the year will go up to fully \$1,500. It will be seen that the church is outdoing herself. Russell F. Thrapp is the far-sighted preacher.

The First Church, Akron, Ohio, sends \$1,250 during the month of April to be credited on their budget for the support of the station at Shanghai, China. They will send more. This church is always in the front rank in the missionary cause. F. E. Rowe is the efficient missionary treasurer, and L. N. D. Wells is the popular pastor.

About Living-Links.

The church at Houston, W. S. Lockhart, minister, sends \$200 on their Living-link fund. They support Dr. L. B. Kline, Vigan, Philippine Islands.

The church at San Antonio, Tex., sends \$150 toward the support of Dr. W. N. Lemmon, Manila, P. I., whom they support. Hugh McClellan is the eloquent minister.

The church at Frankfort, Ky., sends \$550 on their Living-link, and hope to send even more than \$600. The money was raised easily, the pastor, Roger T. Nooe, says. This church has been supporting Dr. W. E. Macklin for many years.

"I am arranging to send you the first quarterly payment the first week in May. Probably can send more than \$150 at that time."—Allan T. Gordon, pastor, Niles, O.

The church at Lawrenceville, Ill., has raised its usual Living-link fund. Reports which come say that they never raised the money so easily before. T. A. Hall is the minister.

The church at Delta, Iowa, J. M. Elam, pastor, becomes a Living-link in the Foreign Society, and the minister and the Official Board are greatly pleased and encouraged over the results.

The Central Church, Youngstown, Ohio, W. D. Ryan, pastor, sends \$325 on their Living-link fund toward the support of W. H. Erskine at Osaka, Japan. This excellent church is a steady light.

The church at Bloomington, Ind., supports Mrs. Alexander Paul at Wuhu, China. They have raised over \$400 of the amount, and expect to secure the balance on Children's Day. W. H. Smith is the minister.

The church at Niles, Ohio, Allan T. Gordon, minister, becomes a Living-link in the Foreign Society. This is a splendid advance for this church, and both the pastor and the congregation are to be congratulated.

The church at Albia, Iowa, becomes a Living-link in the Foreign Society by providing \$600 for the support of Dr. W. A. Wilmot, who goes to China. James A. Burns is the minister. We congratulate Iowa generally, and Albia specially, upon this evidence of enlarged interest.

The church at Plattsburg, Mo., becomes a Living-link in the Foreign Society, and will in the future support Miss Frances Irene Banta at Nanking, China, who is associated with Miss Lyon in the Girls' School. This is a distinct advance step for Plattsburg. John W. Smith is the minister.

The First Church at Omaha, Neb., one of the new Living-links, will in the future support Mrs. Merle Thomas Rice at Damoh, India. Mrs. Rice is a Nebraska woman. It is fitting that this church shall support her. Before she leaves in September she is to be a guest of that congregation.

The Ninth Street Church, Washington, D. C., Geo. A. Miller, minister, will support Mrs. Dr. G. J. P. Barger in Africa as their Living-link. Dr. and Mrs. Barger will go to London in the Fall to take some special course in tropical diseases. They will begin work in Africa about the first of January.

The church at Nelsonville, Ohio, raised their Living-link fund for the support of Mrs. E. A. Johnston, Longa, Africa, April 26th. Instead of \$600, they raised \$850. This is the largest gift in the history of the church. It was much easier raised this year than last, so states the pastor, W. H. Boden.

The splendid Sunday-school at Oklahoma City, Okla., D. Claude Smith, superintendent, becomes a Living-link in the Foreign Society and in the future will support Miss Margaret Darst as a missionary on the foreign field. She graduates from Drake University in June. H. E. Van Horne is the pastor.

LINK YOUR ADULT CLASSES TO THE FOREIGN FIELD.



BETHANY BIBLE CLASS, TORONTO, ONTARIO.

This class supports two evangelists in Africa at \$50 each through their Children's Day offering. A year ago they took up the support of Etui, a Monieka, Africa, native preacher, who serves at the distant town of Bolongo. They have been so much pleased with this work that now they take another evangelist, Befele, also a Monieka man, who preaches at Iyanga. There are thousands of adult classes that could do this kind of work and only be blessed by it. These young women have the satisfaction of feeling that they have two substitutes preaching on the other side of the world in one of the most needy fields on earth.

The congregation of the Mt. Pleasant, Johnson County, Ind., church recently enjoyed a visit from Bert Wilson, of the Foreign Society. This church becomes a Living-link. It also enlarges its support for Home Missions. They have only seventy-five members. We believe this is an entirely new standard of country church support of Missions.

The Compton Heights Church, at St. Louis, Mo., C. A. Cole, minister, becomes a Living-link in the Foreign Society, and will in the future support Mrs. Emma Louise Moody at Harda, India. Mrs. Moody has just gone to the field. She is a consecrated and capable worker. It was long her desire to go to the mission field. We are much pleased to have the Compton Heights Church swing into the Living-link column.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Bruce L. Kershner and wife sailed for Manila, May 9th, on the *S. S. Nile*.

Word comes that Mrs. M. B. Madden, of Osaka, Japan, is not in good health.

A. G. Saunders, of Laoag, P. I., has been appointed treasurer of the Mission in that land.

Miss Edna Eck, who recently returned to Africa, reports that she reached Bolenge on February 13th.

Miss Frances Irene Banta has reached her mission field, Nanking, China. She is delighted with her new station.

Dr. W. N. Lemmon expected to move into the new hospital in Manila, April 10th. This is an important development.

G. W. Brown and wife, of Jubbulpore, India, left for Kashmir, April 2d. Mrs. Brown is not in very good health.

Mrs. F. E. Hagin and her daughter Fanny expect to sail from Japan for America, May 21st. Miss Fanny will enter school in this country.

Miss Josepha Franklin, writing from India, says that cholera is raging in Damoh. She fears our mission schools in the town will have to be closed.

Mrs. James Ware has lived in Shanghai, China, for twenty-eight years. She has a Girls' School of about fifty pupils, which is almost self-supporting.

Miss Rose Armbruster writes that there has been a famine in the northern part of Japan for several months. She says that

the churches in Akita are becoming more self-reliant, stronger in power and prayer and evangelistic zeal.

Dr. G. W. Brown, missionary of the Foreign Society, is a member of the Permanent Literature Committee of the National Missionary Council of India.

Word comes that Dr. and Mrs. Macklin, of China, are to visit the churches in Australia as the guests of the brotherhood in that land in the near future.

Dr. A. L. Shelton writes that the cost of transportation to Tibet has nearly doubled in the last few years. This will involve a considerable increase upon our expense for transportation. Let the churches remember these increased costs as they make their offerings, and enlarge them accordingly.

H. A. Baker writes from Ichang, West China, under date of March 13th: "We are getting along nicely and feeling fine. It is a great joy to feel that at last we are really traveling westward towards our chosen work. We are all well. Brother Ogden is standing the trip well, and seems to be getting stronger as we go."

C. E. Benlehr, writing from Mungeli, India, says: "I still have my rifle. I used it to good effect on a wild boar last Wednesday, after he had cut a man so badly two days previously that he had to have ten places sewed up, and a finger bone reset. There is plenty of small game near here, and the largest animals may be found not more than twenty miles away."

Dr. A. L. Shelton writes from Yachow, China: "I want to tell you how good the Lord has been to us. Not one box in all

our three hundred or more in the long and dangerous 1,800-mile river journey, where many boats were totally lost, has even got wet. We are nearing home and meet many old friends. It is so good to see the love with which we are welcomed back. It makes us want to spend our last ounce of energy for Him, for He is so good."

The following encouraging note comes from A. F. Hensey, at Bolenge, Africa: "Here at the station there seems to be a good spirit in the church. One of the few polygamists in the town became an inquirer to-day. His name is Ilongo. He has had as many as ten wives, but one by one they have died or run away, until a few weeks ago he came to me and said, 'Perhaps God is taking away my wives so that I can be saved.' Soon after we saw him in regular attendance at the services. From the second town down the river two men have recently come, bringing their charms and witch-doctor medicines to us, asking to be enrolled as inquirers."

Miss Edith Parker, Tokyo, Japan: "Our prospects for the new school year were never brighter. Five of our students are to be baptized soon, also one of the teachers. There are ten or fifteen women who are earnestly studying and will be ready for baptism before long. All over Japan prayer-meetings are being held in preparation for the evangelistic campaign which is to be started this month; also for the evangelistic meetings to be held during the Taisho Exhibition. Our part in that work comes the last week in May. We crave your prayers especially at this time that there may be not only a large ingathering, but an awakening of the Japan church."

The following word from Dr. Jaggard, at Monieka, Africa, will show something of the difficulties which the missionaries face. The dangers out there are not from wild animals or savage people, but rather from such things as the tropical sun, the mosquito, and the water supply. Dr. Jaggard writes: "I put a tin roof on one side of the cook-house yesterday, and we will not have to drink swamp water any longer. We have been having trouble lately, as it was so awfully dry. All the little seepy places dried up. Sunday night we had about four inches of rain, and as we had fixed up some tins and a tank that just came out on the *Oregon*, we now have good water to drink."

Miss Rose T. Armbruster, Akita, Japan: "The Christians in Akita are becoming more and more self-reliant, growing in power and in prayer and in evangelistic zeal. North Japan has been in the throes of famine since last November; now an epidemic of typhoid fever is sweeping over it, with an epidemic of typhus in Tokyo. South Japan suffered from the volcanic eruption, and recently Akita has suffered most terribly from a severe earthquake. Fortunately there has been no loss of life in Akita City, but many homes were damaged. I think that both of our mission homes will have to be replastered throughout and the chimneys on this house and the kindergarten partly rebuilt. It was a most trying experience, but we are grateful it was no worse."

W. Remfry Hunt, Chuchow, China, writes: "The annual convention of the Chinese churches of our mission in China is meeting to-day and the rest of this week in our own Chuchow. The city authorities have given us the great Confucian temple for the meetings. It is an unprecedented thing in the history of missions in China. The whole city is deeply impressed. Dean F. E. Meigs gave an eloquent address in Chinese to a great audience. Church problems, social service, self-support, union movements, and real constructive work is on hand. Wuhu, Luchowfu, Nanking, Nantungchow, Shanghai, and our own slowly-being-redeemed Chuchow are all in session here. The Kingdom comes, and Christ is being enthroned. It is grand to see the audiences in the great temple."

Miss Lyon writes from the Girls' School, Nanking, China: "If you could take one look you would know why I am so happy. After our Erdeavor meeting, the women from the outside stayed to hear more. A number of our Chinese girls are in different parts of the room telling them the good, old story. One of the girls has just come to me and said that one of the women says she has heard the gospel ten years and now wants to be baptized. Our new missionary, Miss Banta, is a sweet, lovely young woman, and such a help!

"P. S.—After finishing my letter, six of my larger girls called me into a little room and said: 'We have had prayer, and now wish to tell you what we have decided. We wish to preach to others.' The pupils in the school have many opportunities to hear; many people outside do not have the opportunity."

Letters from the Field.

INDIA.

The hot weather is on us now, and the missionary mothers and children have had to go to the hills. We miss them very much in the station. We had Mr. and Mrs. Moody with us for a month after the convention, and we like them very much, and feel that they are going to make good missionaries. Mr. Moody was able to do the preaching at the English church, and thus help Mr. Eichler. Yesterday I spent the day in Timarni, one of our out-stations, and had a good day with the women there. Have made a number of trips to villages lately. The schools will soon be closed for the hot season, and then the men will go out with Brother Shah in the villages.—Jennie V. Fleming.

As to famine conditions, we are holding off as much as possible. In some of our stations a little allowance has been made to the workers getting less than \$5 per month. No work has been opened for non-Christians. Government is doing some little for them. The people are suffering some, but they will be able to pull on this year without much help.

It is getting hot, but I am still in camp with my men. We are selling lots of books, and having very encouraging work. All that remains to be done to get converts in this district is to keep some one on the district work.

G. W. Brown has been compelled to go with Mrs. Brown to Kashmir for three months. Mrs. Brown's health is rather serious. MacDougall will leave on furlough the first of May. This will leave no one in Jubbulpore. The best plan we could make for Jubbulpore work is for Mr. Grainger to give part time to it in connection with his work in Mungeli.—W. B. Alexander.

JAPAN.

NOTES FROM JAPAN.

MARY F. LEDIARD.

Tokyo, April 6, 1914.

The thirty-first annual convention of our churches, which has been in session at Taki-nogawa for the last five days, closed to-day after a very successful meeting. The special subjects under discussion were the three-year evangelistic campaign and self-support. The church plans to raise its apportionment

of the expense of the three-year campaign for union work and \$500 for extra work among our own churches. That means \$680 dollars in three years—a harder task for the Japanese Christians than the raising of the \$6,000,000 is for the church in America.

The pastors are urged to properly organize their churches and to make a big effort to get every member to give a stated sum regularly, no matter how small that sum might be, which is a big step toward self-support.

The union service of our city churches yesterday morning, held in the Hongo church, was splendid. Pastor Hirai preached a strong sermon. Our visiting pastors preached in our city churches at night. Two social evenings were held in the dining room of the Girls' School, at which all the delegates were present.

The graduation exercises of the schools were held on March 24th, 25th, and 27th. The Kindergarten graduated twelve, the Boys' Middle School twenty-four, the Girls' High School four, and the Girls' Bible School one. The new school year begins on Friday, April 10th, and we are expecting quite a considerable increase in our enrollment.

The Taisho Exposition opened in Ueno Park, in Tokyo, in March. It celebrates the coming to the throne of the new emperor. Thousands of visitors at this exposition opens up a wonderful opportunity for evangelistic work. The Tokyo churches have assumed the responsibility, and continuous meetings are being held in the exposition grounds. Each church is responsible for a certain number of meetings. A competent pastor is employed to give all his time to the work, and the gospel has been preached to many. This will continue for four months and will be but the beginning of the three-year campaign mentioned above. The missionaries and the Japanese Church are entering on the greatest united effort ever made in any country. Pray for us all that we fail not.

JAPAN'S NEED AS SEEN BY NEW MISSIONARIES.

MR. AND MRS. L. D. OLIPHANT.

Japan's need is the world's need, and that need is Christ. A short stay in any land, America or Africa, Japan or China, is sufficient to convince one of the appalling need of men and means to make Christ known.

I can only mention three incidents out of many that have occurred since our arrival in January last that call for the message of a risen Lord.

We recently visited the great Buddhist temple in Asakasa. It occupies about twenty acres. The approach to the temple is a long avenue lined on both sides with small stores selling articles innumerable. Some are toy stores and have a continual display that would do credit to an American department store at Christmas time. Nearer the temple food can be purchased for the sacred pigeons. Even the pigeons can be purchased; each one purchased carries a soul to heaven. At one side of the temple entrance is a place where the worshiper washes his hands before entering the temple, and wipes them on a family towel. When the towel is worn out, a soul is liberated from purgatory. At the right of the entrance is the great god of thunder, a hideous-looking creature about twenty feet high. He was spattered with paper wads, made by the worshipers obtaining printed prayers, chewing them up, and throwing them at the god. Every one that sticks to him is answered. Within was the large money-box before which the worshipers stopped, threw in their coins, clapped their hands, and bowed in a very brief prayer. To the right is the god of health. The sufferer rubs the afflicted portion of his body and then rubs the face of the god. This has been done to such an extent that the face of the god is entirely worn away. The goddess of mercy is particularly for children. In the wire netting before her many printed prayers are tied, as is also true of the other gods. A constant stream of people pours through, bowing down to these gods of wood and stone. The greatest commentary on the whole service is the fact that this temple, as well as others, is the center of the greatest areas of prostitution in the city. We also saw a building where thousands of family gods are kept. They were badly in need of dusting.

A religious function, pathetic in its mute appeal for the "Light of the World," is observed by the priests walking over fire. It occurs annually. A large pile of coals is prepared in an enclosure, around which great crowds gather and mock the priests and worshipers. Salt is plentifully sprinkled on the coals, and a good path is carefully made through the middle. For about an hour the priests walk around the coals, presenting a weird appearance with their robes and countenances lighted by the burning coals. They repeat a sort of chant. Presently they begin their march through the path

that has been made and which is practically black. If they are free from sin they will not be burned. Such is their theory. And yet we wondered at the path, the salt that was carefully sprinkled on the coals, and the pile of salt in which they rubbed their feet before walking through. When the priests gave permission, quite a number of people also walked "over the fire." This is not fanaticism, but it is the best the people have and have had.

The third incident was a baptism in the Christian church where Miss Oldham toils. At the close of the sermon the native minister gave an explanation of baptism as "a marriage to Christ." A young man came forward and openly confessed that he believed Jesus to be the Christ, the Son of God. He and the minister then retired to the dressing room, whence they emerged into the baptistry, each arrayed in a white robe very similar to those worn by the priests about the heap of coals. With fitting words the young man was buried with his Lord and arose to "walk in newness of life." Such is the need and the answer. The rising generation is very impressionable. Many thousands of Japanese youth are in colleges and universities. If they are to know a Savior's love a great native ministry must be equipped. Prayers, means, instructors, evangelists, statesmen can find here great spheres of usefulness.

AFRICA.

THE TRUSTFULNESS OF AFRICAN EVANGELISTS.

A. F. HENSEY.

The reports of the evangelists at the church meeting held December 20th showed that many of them are developing pastoral ability, and that all are counting the shepherding of their little flocks as much a part of their work as winning the unsaved. One man had an especially interesting experience. Journeying in the Ngiri River, with only a boy to help him paddle, he came to a region where the people were very hostile. It was also the high water season and food, always scarce in that region because of the swampy land, and wild beasts had become impossible to find. At village after village they stopped to buy food, only to be driven away with threats and curses. Finally, one evening, weak with fasting, he prayed to his Father, "O God, send me just a little palm oil, lest I die!" The boy mocked, but as they paddled on, all of a sudden they saw a pot floating in the river. Awed by so apparent

an answer to prayer, the boy begged the evangelist, Longwango, not to touch the pot, but he said, "My Father has sent it," and lifted it out of the water, partly full of oil! He had only prayed for the common "ntöbu" oil, but in the abounding grace of God the pot contained rich red "nkolo" oil!

One of the district evangelists who is in from an interior village, and so does not know how to swim, found it necessary to cross the Congo to visit one of the out-stations under his care. Just in the middle of the river (seven miles wide at that point) a terrible storm swept down upon them with the same suddenness with which storms were wont to descend on Galilee, and the canoe was overturned. As he went into the river, Is'olumbu had only time to gasp out his prayer, "Father, save me!" as he went down. But as he came to the surface his right hand touched a floating object, and how glad he was to find that it was the wooden *loko* (drum) by which the paddlers kept time! Holding to the little drum, he kept himself afloat until another canoe came and picked him up.

CHINA.

CHUCHOW NOTES.

W. REMFRY HUNT.

We are talking to the city of Chuchow in acts. After twenty-five years of service, and some of that with broken homes and scattered children, we are seeing results. We are teaching the preachers that the real true sky-pilots are those that bring about true religion right here and now. Clean homes, conveniences on the streets, parks for the children, reform clubs where the merchants can find a higher and better employment than gambling; lectures where social wrongs can be righted, and home and economic problems touched into new life by the application of the practical teachings of Jesus, has given a tremendous *prestige* over and above the mere chanting dirges of mendicant priests, whose former blind leadership stunted the lives of the masses. Our Central Christian Church is open all day. The believers run in for a minute or so in daytime for private prayer. It is a busy institutional work in embryo. I am the Living-link missionary of the Seventh Street Christian Church in Richmond, Va., and as their foreign missionary pastor I aim to echo true tones.

Chuchow is doing things that count. We have the largest evangelistic field in China and the minimum of equipment to work with. We need two young lady evangelists right

now. I am the only foreign evangelist. We have access to a million of the best people in China. There are twelve country churches besides the Central Christian Church. We are assisted by twelve evangelists. They are of the faithful old type. The new brand is being turned out of the Bible College in Nanking. We were at Commencement exercises last week, when twenty fine young men were graduated. It was the mountaintop place of vision in all my years of service in China. Their addresses were clean, true, and full of the fire of soul-winning. When Abram E. Cory saw his creative vision of a training school of the prophets in Nanking it lifted him. In this splendid work our own statesmanlike leader, Dean F. E. Meigs, has the genius and spirit of a wise master-builder. Students are looking longingly, too, for Frank Garrett's return.

THE PASSING OF PEARLY GOLDEN HALL.

He was one of my evangelists. He had two talents and made ten of them. Led to Christ through the winsome message of Shi Kwei-biao, Mr. Dju king-tang became a rugged, strong, and faithful preacher. In his own village home his witness was effective and fruitful. Translated into common English his name means "the pearly golden hall." Among my twelve evangelists he was the sane, conservative, and practical worker. When the defeated troops of the notorious Chang-shün passed through the town where he had his church home, Dju king-tang saved the people from serious injury from the armed banditti by suggesting that the whole street turn out, and spread a dinner at tables outside their doors, and let these angry and dangerously routed soldiers know that they would treat them as friends and show no fear of them. It worked a marvel.

With Evangelist Koh recently at Djou-kia-kantsz, where Dju lived and preached, we saw him baptize the leading military official of the district. In a pool at the foot of a mountain scene there gathered a large crowd to see the baptism. Under the open sky we had a wonderful service, and it was the last baptism that he ever administered. The reverence and dignity of it impressed me.

The passing of "Pearly Golden Hall" took place in our Chuchow Tisdale Hospital. He was carried in with typhoid fever in its dangerous stage. At first it looked hopeful, but the tired frame broke up, and one morning early we were ushered to his bedside. The gray, ashen face told its own story. I dropped on my knees at his bedside, and tak-

ing his hand between both my hands, I commended him lovingly and tenderly to the care of the Good Shepherd whom, I told him, meets all His children who pass over like the face of a friend in some surprising turn in the road. He whispered to me as I asked him if he had any last message for the churches. It was a beautiful farewell. Looking at me with a far-away and yet wonderfully quiet look in his eyes, he said, "Tell the Christians for me to live nearer to Jesus," and he waved his hand a little later, and smiled, as he caught the vision of the face of Jesus. With tears in his eyes, he had asked me to stay by his side and "escort him over" as he felt his feet touching the cold waters of Jordan; and so he smiled his gratitude and went in to see the King Eternal where His servants do Him service and see His face.

PHILIPPINE ISLANDS.

W. N. LEMMON, J. B. DAUGHERTY.

We are rejoicing because of another excellent month. The reported additions during February number exactly forty. This is the best showing since September. Two were turned into the way through the efforts of a former robber who himself learned of the way while sojourning at Taal, a town of Batangas Province. Since returning to his home island of Mindoro he has been active in behalf of the Word. Pilar Casanova, a girl of twenty-one, a new Bible worker, also comes from Taal, and, in spite of persecution from home, is, in company with Ligoria Carmona, our old Bible woman, doing a great work. She and Ligoria are now operating at Taal, and her mother threatens to cut off her feet if she again leaves the home town. Every means of transportation is being closely watched so that her departure may be prevented. One boy in the same town was kept in the house a prisoner a long time and threatened with death if he did not recant. But these young people have taken a firm stand. Many other young people are now believing, but they have not the courage to withstand the wrath of their elders, to whom custom requires the strictest obedience. At Taal love for parents is placed before love for wife or husband.

We are most grateful that the Legislature remembered us the last day in session. Money can hardly be more needed than the \$1,500 appropriated for the Manila Christian Hospital. Dr. Pickett can answer for the \$3,000 appropriated for the hospital at Lawag.

Manila.

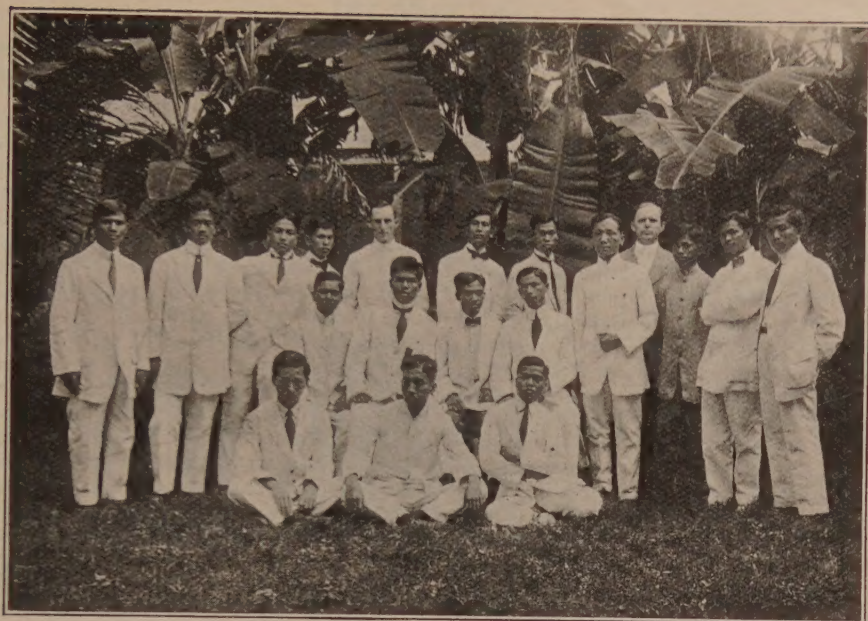
THE CHRISTIAN ENDEAVOR SOCIETY OF LAOAG, P. I.

SYLVIA M. SIEGFRIED.

In the January INTELLIGENCER you will find a picture of the Christian Endeavor Society of Laoag. There have been so many things to do in the twelve years since our work in the Philippines was begun; articles, tracts, and books to be written or translated; sermons to be preached in chapels, on the streets, in the market or jails; people had to be converted, and much time had to be spent in teaching them. But when really converted, whether young or old, the Filipino begins doing just what it is the aim of Christian Endeavor to accomplish. So we did n't feel the need nor have the time to develop this work then.

However, as our young people grew in numbers, they wanted some sort of organization, and we saw the opportunity for Christian Endeavor work. No one was permitted to join, according to the constitution adopted, until he was an attendant at Sunday-school and in this way helped to build up the Bible-school. When vacation-time came, and the most of the young people who lived out of the city returned to their homes, the society too was forced to take a vacation. However, the young people returned at the opening of the school and decided to have stricter requisites for membership this time. So, according to the new by-laws, besides requiring that all applicants for membership be Sunday-school pupils, they required also that a person entering the society be considered a trial member until he had attended four meetings in succession, and then he might become an active member.

These young people arrange their programs much on the order of a literary society, only that they are of a strictly religious nature. The roll is called at every meeting, and then they have orations, essays, extemporaneous speeches, and debates on some phase of the general topic. The members consider it an honor to have one of these special parts, and so seldom fail to take their part and carefully prepare it. The society frequently gives special programs which occupy the time of the evening service very profitably. In this way many are induced to come who would n't otherwise be present, perhaps. These young people to whom Protestant Christianity is so new need your prayers. There are many temptations in their way; may God keep them in the straight paths!



Bible College Students in Manila, P. I.



OUR MISSIONARIES IN THE PHILIPPINES.

Standing (from left to right): W. H. Hanna, Vigan; Leslie Wolfe, Manila; D. C. McCallum, Vigan; Dr. C. L. Pickett, Laoag; Dr. L. B. Kline, Vigan; Dr. W. N. Lemmon, Manilla; A. G. Saunders, Laoag; J. B. Daugherty, Manila.

Sitting: Mrs. W. H. Hanna, Vigan; Mrs. Leslie Wolfe, Manila; Dr. Leta M. Pickett, Laoag; Mrs. L. B. Kline, Vigan; Mrs. W. N. Lemmon, Manilla.

TIBET.

OPENING THE GREAT CLOSED LAND.

JAMES C. OGDEN, BATANG, TIBET, WEST CHINA,
MISSIONARY OF THE FOREIGN CHRISTIAN
MISSIONARY SOCIETY.

Tibet proper is still closed to the Christian missionary, but the present trend is toward religious and political autonomy, with a modified policy of exclusion. According to the latest reports, the Dalai Lama, the pope of Tibetan Buddhism, is in England. His presents to the king were weapons and saddlery, and are now in the British Museum. The royal gifts to the Dalai Lama included examples of the best British decorative and applied arts. Among these were a fine telescope, with which the Dalai Lama might vary the routine of the Potala in Lassa by watching the heavenly bodies, and the eleventh edition of the *Encyclopædia Britannica*, on India paper. The significance of this visit and of the royal exchange of gifts is of no small importance.

Prior to this visit of the Dalai Lama to England, Tibet and Monoglia had declared independence, and had mutually agreed to assist each other in maintaining independence and in propagating Buddhism. Since the recent revolution China has been unable to control these two dependencies, and Russia has made a treaty with Mongolia in which the autonomy of the latter is guaranteed.

There is to be a conference in London regarding the Tibetan situation, for the purpose of forming a new treaty with China, which, while recognizing the suzerainty of the republic, will give the Dalai Lama full administrative autonomy, and will protect his territory from future military expeditions. These provisions have been tentatively accepted in Peking. The Dalai Lama shows willingness to agree to proposals which will cement his relations with the government of India, and will enable him to maintain free intercourse with the power that gave him refuge when he fled before the troops of West China. The troublesome questions in Eastern Tibet, where hostilities between Chinese and Buddhist leaders have been recently resumed, will have the attention of this Conference.

The Younghusband expedition into Lassa in 1904 was a great factor in making Tibet known to the world. The Dalai Lama, the politico-religious ruler of Tibet, thus became acquainted with his white-faced brother and discovered his own weakness

and narrow policy of seclusion. He, no doubt, knows that these Englishmen could have looted and demolished his sacred city, but for some reason did not.

Following this expedition, China, inspired by jealousy, began her bloody operations in Eastern Tibet in 1905, and carried this war into Tibet proper. The Dalai Lama fled to India, and was given refuge in Darjeeling. Chinese schools were opened in Eastern Tibet, the telegraph was built through Tachienlu and Batang, and was completed to Chambdo in August, 1911. The Chinese Imperial Postoffice was opened in Batang in May, and in August a route was opened through Tibet via Chambdo, Lassa, and Gyantse to Darjeeling in India. Ninety thousand square miles in Eastern Tibet were open to missionary activity, and missionaries and travelers explored and mapped this territory. The Tibetans were very friendly because the Dalai Lama was protected by England, and missionaries could have traveled freely in Tibet proper but for the restrictions placed upon such travel by China, England, and Russia. These restrictions were probably wise at that time because of the danger from hostile bands of robbers.

At present there are a number of missions planning to work in Tibet, and when hostilities cease they will begin work on the borders. Successful missions for Tibetans have been conducted in Leh, Little Tibet; in Darjeeling, India; in Tachienlu and Batang, Eastern Tibet. Roman Catholics are reported to be comparatively strong in Eastern Tibet. The combined efforts of missionaries, government officials in India, Indian scholars, and others have produced some very good grammars and dictionaries of the Tibetan language, and Genesis, Exodus, Psalms, and the complete New Testament have been translated. Tracts, books, and hymn-books have been published and have been distributed and sold in the principal cities and towns.

There is now a plan for co-operative effort in evangelizing this "roof of the world." Interest is growing. Money is being given in larger amounts, more men and women are under appointment, and others are preparing. One woman has pledged enough money to build chapels in six central stations and twenty-four outstations. What a challenge! Large plans are being made. Great things are about to come to pass in this arch of Asia. Monasteries must be turned into schools and colleges. Christ will conquer Buddha. We believe that the opening of this closed land is at hand.—*Missionary Review*.